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Educating Tribal Children with Special Reference to Tripura

Edited by : Abhijit Chanda

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Foreword

It is a privilege to publish seminar papers presented by scholars during the seminar on "Educating Tribal Children: Issues And Remedies With Special Reference To Tripura" jointly organised by Tribal Research and Cultural Institute, Govt of Tripura and IASE on 5th and 6th March,2016 at Prajna bhavan, Agartala. Many renowned academicians from in and outside the state attended the seminar and presented their valuable papers.

I hope the book will be of immense help to the readers, researchers and scholars.

(S.Debbarma)
Director
Tribal Research Institute
Govt of Tripura

Agartala

An Introduction from Editorial desk

The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. Education is the most important instrument for Tribal development and has great significance. Education is in fact, an input not only for economic development of tribes but also inner strength of the tribal communities which helps them in meeting the new challenges of life. Some efforts had been taken for tribal education in Tripura during Kings Reign. Various programmes and measures have been initiated since Tripura's accession with the Indian Union in 1949. Education of ST is a crucial input in the nation's strategy of total development of tribal communities. Despite government's efforts to ensure constitutional equality, dignity and development the tribal people have lagged behind in education because of external as well as internal constraints, socio-economic and cultural background of the tribal's and many psycho-social problems .

The main objective of the seminar was to create a good platform for thinking over real problems hindering the way of 'greater as well as better access to quantity and quality education for tribal people'.

The publication of the papers presented to this seminar will provide two ways benefit i.e. recognition of true labour in intellectual devotion and also inspiration for the future scholars. The readers will be able to get the idea from the papers presented by the resource persons and the scholars. Moreover research scholars, academicians, administrators, teachers in different fields of general, professional and technical education and directly concerned about the issues and remedies related to the tribal education special with reference to Tripura have also the scope to enrich their knowledge about the process of educat-

ing Tribal children.

The key resource person Prof. Dr. Tarak Nath Pan, Visva-Bharati, Santiniketan has presented the key note address of the seminar titled "Educating Tribal Children in Tripura: Need of A True Radical Force". He has raised a set of issues and suggested some of the measures to eradicate those problematic issues related to Tribal Education in the North-Eastern part of India. He was of opinion that educating tribal children of Tripura needs a true radical force. He pointed out that the Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. He also emphasized on equality in educational opportunity, joyful education, bringing education to life, education for independence, curriculum interlinked with society, incentive programme for achievement motivation, rural economy based education and in curriculum restructuring of all stages starting from primary level to higher level. He also put forward the fact that the tribals should be made aware about their rights and duties as a whole. He pointed out that the educational system for the tribals should be based on the cultural history of the tribals. At the end a few suggestions are put forward by him for the improvement of tribal education by focusing mainly on tribal culture. He suggested that the concerned authorities should focus mainly on their culture and put forward certain reasons behind the tribal education problems , such as poor level of aspiration of the tribal students, lack of motivation, and their inner conservative force. Therefore emphasis should be given on developing educational aspiration, along with level of expectation. He mentioned that it is educational aspiration of the tribal children which can actually make them competent enough to be able to compete with other categories of children. He also mentioned about an integrated plan and a joint venture which can be taken up by the academician, students, research scholars, Government & NGO?s to uplift the education status of tribal people in Tripura and if the programmes successful, then no scaffolding for ST & other categories of children is at all required in the form of so-called "Reservation".

Status of Tribal's in Higher Education In Tripura: A Case Study of a Govt. Degree College was a joint paper by Dr. Anindita Sinha and Ananya Sinha. The paper was presented by Ananya Sinha. The paper attempted towards filling in the void in the field of higher education amongst tribal's by offering an analysis of the status of tribal's in higher education in Tripura. The study was based on a cohort of 1381 college students in Govt. College in the Gomati district of Tripura. The next paper "Disparities in Primary Education in India: A Long-Term Comparative Perspective with Special Reference to Tripura" was presented by Dr. Anindita Sinha. She tried to draw a comparative picture of the situation of tribal education at the primary level in Tripura vis-a-vis the Indian average and other North-Eastern states. She presented the fact that while there has been a secular rise in GER and decline in dropout rates in Tripura, there is considerable room for improvement, especially in reducing dropout rates. Gender parity index too showed continued improvement in educational attainment among girls (in enrolment) but much remained to be desired for ST education in the state, with a continued and special focus on girl's education.

"A paper on Study Habit of Tribal Secondary level students of Tripura" was presented by Mrs. Minakshi Datta (Paul). She pointed out that there is a need to develop the study habits among the students to attain more satisfactory marks in their subject. Thus to sustain and to increase good study habits especially for rural area in Tripura, special concern is to be extended among the students homework and class work / assignments. Rural secondary Tribal students can also be instructed to plan a scheduled of balanced learning activities for their study habits.

Mr. Kamal Deb presented his paper on Parental Involvement & Scholastic Achievement of the Secondary Scheduled Tribe Student in Tripura. He discussed about the role of the parents and teachers in educating tribal children. Mrs. Baishakhi Bhattacharjee has rightly focused on Academic Achievement of Tribal Secondary level students in . She opined that boys and girls don't differ in terms of Achievement. A paper on the Causes of Backwardness of tribal at Higher Education in Tripura was presented by Mijanur Rehman, He stated that the con-

straints behind the backwardness in education amongst tribal's especially at higher levels. The objective of Monika Debbarmas "An Analysis of Tribal Girls' Education in Tripura" was to analyse the status of tribal girls education in Tripura and determine the challenges. The paper cited several reasons for the lower rate of enrolment of female tribal students in schools and they are domestic chores, poor economic status, distant location of village, medium of instruction and lack of awareness about educational programmes amongst parents. The suggestions were that government and NGOs should create awareness about programmes related to education amongst tribal's, tribal female teachers be posted in schools having tribal students, counselling and guidance programmes for tribal parents, proper monitoring of the schools by the government. Jhumli Debbarma's "Gender Issues in Tribal Education: A Case Study of Tribal Women of Tripura" had the objective of explaining the disparity between the education in case of tribal women of Tripura. Nayem Hussain has presented the next paper "Tribal students and their activities for spreading education in 1940's Tripura" in which he analysed student movements, their spirit, objectives, achievements and weakness since 1940"s. The paper entitled "Does Gender Disparity Exist in Tripuri Society? A Case Study of Takka Tulsi Village under Poangbari Block in South Tripura District" was a joint paper by Rajib Lal Debbarma and Dr. Saptarishi Mitra. The paper was presented by Rajib Lal Debbarma. A marked disparity in case of education was noticed amongst tribal male and female students. Reasons cited were language, family support, early marriage, large dependence on the males by the females, etc. Important suggestions were parental awareness, counselling of parents and students, advertisements of resource and established persons, etc. The next paper "Importance of Mental Health in Educating Higher Secondary Tribal School Students" was presented by a research scholar Mrs. Rebeka Debbarma of Dept. of Psychology, Tripura University. She showed that Mental Health is very important for individual's well being. The tribal's are having higher level of aggression, economic exploitation and she had given the statistic of the tribal students with regard to the tribal's out of 16 of them at least one is a victim of depression. The paper presented by Mr. Sabbir Kumar Jamatia entitled "Trend among the Tribal Children towards and Technical Education: An Analysis in the context of Tripura". The paper showed that Tribal children are more prone to opt core engineering branches . The trend analysis clearly indicates the considerable increase of representation of tribal children in diploma level technical education of core engineering branches. Similar trends are observed in the degree level core engineering branches too. Potential job opportunity has significantly influenced among the tribal children towards technical education especially in core branches of engineering. He stated that increasing trend of enrolment of tribal girls/women in technical education indicates positive sign towards effective participation in socio-economic activities of the State. The session commenced with the paper titled "Tribal Children's RTE in Tripura --- A Human Right Perspective" by Saini Sarkar. The paper emphasised on the fact that primary education for tribal children is a basic and holistic human obligation of the welfare state approach of Tripura and such an entailment is not only a mere etiquette but also a fundamental principle. The paper based on the government's reports. "Issues and Challenges of Education of Tribal People in Tripura" was a joint paper by Santanu Bhattacharya and Debasis Gan Chaudhuri. The paper was presented by Santanu Bhattacharya and focused on the main issues and challenges related to the education of tribal people residing in Tripura.

Mr Vivek Kumar Mishra in his paper "Unveiling the Constitutional and Judicial Safeguards towards Tribal's "indicated that there is no scarcity of law in India to safeguard the rights of the tribal's but proper implementation of these laws is needed, more judicial out comings are required. Mr Dipankar Pal has presented a paper on"Stress and Academic Achievement: A Case Study of Tribal Students Studying in Degree College at Agartala". He had shown that stress is not only the factor for poor academic achievement and to control stress among students parental control is required whereas parental pressure may lead to stress. The paper "Playing? folk tales of Tripura in English translation: towards new methodologies of English language teaching" was

presented Dr. Partha Sarathi Gupta. He pointed out on the fact that there is a phobia of English language among the tribal's and the non tribal's of Tripura. Therefore he suggested to adopt alternative methodologies of the "Play? He mentioned that "Role of Play? is a vehicle of learning.

Dr. Nibas Chandra Sil conducted an empirical study on education among the Tribal and non-tribal primary level children in Agartala Municipal Corporation. He concluded that the overall quality of primary education of Tripura state is not up to the mark. There is a huge gap among different management. Therefore Government, AMC, different NGO, Parents should come forward to uplift the overall quality of primary education in AMC area. Dr. Jayanta Choudhury presented a paper on "Boarding House Stipend for Tribal Students in Tripura: An Assessment". The paper disclosed that scenario of the Boarding Houses and the amount of stipend along with its allocation in different fields. "Personal and Environmental Causes of Subjective Well - Being among the Tribal Students of Tripura State: A Longitudinal Analysis" was a joint paper by Dr. Hillol Mukherjee, Dipti Debbarma and Chandana Bhowmik. The paper was presented by Dr. Hillol Mukherjee. The paper was based on systematic random sampling where 581 student residents of Tripura completed structured interview in the first phase (after 2.5 years) only 105 valid follow - up interviews could be completed. However, it was emphasized that the psychological health of tribal students was an important issue for tribal welfare. Isha Bhatta & others jointly presented a paper on "An Effect of Music on the Social Behaviour of Tribal\ Children's and their Educational Implications". She showed the impacts of music therapy on children with disabilities are various. This paper pointed out on the effect of music on the social behaviour of a tribal children's. Music therapy contributes to psychological, psychosocial and academic improvement. It provides practical guidelines to use music to accommodate children with disabilities. Sarmistha Banik in her paper focussed on the enrolment of tribal students at M. Ed. Level. Initially the participation was meagre but now it is changing. The reserved seats are fulfilled by the ST students and especially the ST girls are performing better in this course which is really a development of tribal students in the field of higher education. "Dictates of Conscience and Precision: Do they shed Light on the Tribal Ethnicity? --- A Query" by Poonam Mukherjee was a paper based on interviews of 86 students. The author emphasised the feeling of inadequacy, socially ineptness, fear of being ridiculed lurk in the minds of the tribal students not to interact or come up with queries or answers. A paper "Analysis of Achievement of Tribal Students? in Madhyamik Examination under Tripura Board of Secondary Education" was presented by Dr. Partha Sarathi Ghosh and others. He laid importance in imparting class room lecture in vernacular language, every teacher should be trained and stake holders and everyone should come forward for the eradication of these problems. The last paper was a joint paper of Dr. Abhijit Chanda, Assiatant Professor, IASE, Govt. of Tripura and Mr. Debamalya Bhattacherjee the title of the paper was "Education of Tribal people in Tripura: A critical analysis". The paper explored the present status of tribal education of Tripura and the category wise disparity among them.

The overall briefing of the deliberations has highlighted one important fact that human resource development is more significant than finance. In fact Academic achievement is considered as one of the main component to judge anybody's capacity and potential .The different Government policies like SSA,RMSA,RUSA as well NATIONAL KNOWLEDG MISSION have emphasized major initiatives to meet the challenging task of transforming the human beings as human resource in this era of socio-economic boom today.

Present volume of publication is the modest effort in the direction of enriching the available data on the silent beneficiaries of education particularly tribal education and social as well as economic relevance of their education in the ever changing dynamics. However, although late, we are thankful to TRI, Agartala for bringing out the publication.

Dr Abhijit Chanda
IASE, Kunjaban

Agartala

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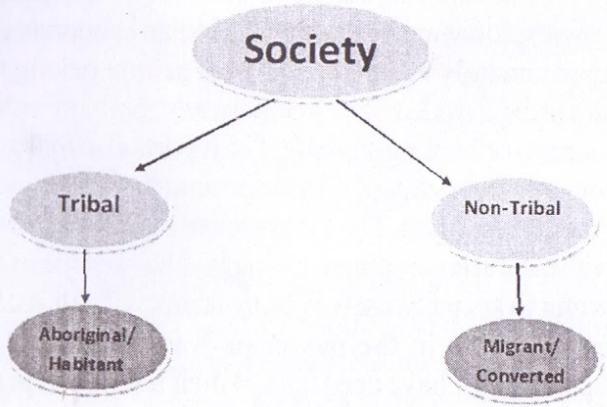
Educating Tribal Children in Tripura: Need of A True Radical Force

T.N.Pan

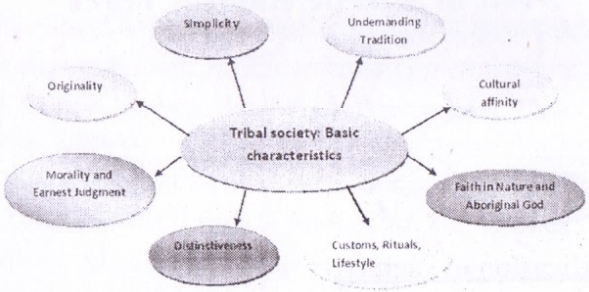
Basic classification of society:



Tribal people are aboriginal and the original habitants of India. The tradition and cultural distinction of tribal people have made them distinguishable from other communities. They maintain simplicity in relationship within their social periphery. They primarily live in various ecological and geo-climatic conditions, such as, in and around the forest, hills, plains near forests and hills, and inaccessible areas. They live with nature and continue their livelihood though agriculture, animal husbandry,

forest materials and handicrafts. In India there are different types of tribal communities. Indian tribal people constitute approximately 8-10 percent of the total population of the country. At present there exist approximately seven hundred different tribes in India.

Characteristics of tribal society:

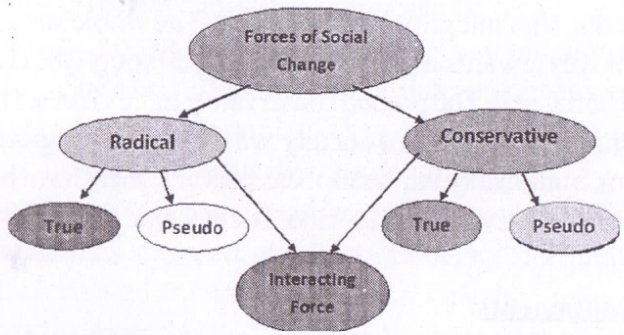


Tribal people retain their original cultural affinity. They have their own customs, rituals, folkways and lifestyles. Indian economic survey reveals that approximately 90 percent of tribal people belong to low economic group and they maintain their living on daily earning or collecting some forest materials or hunting animals. The reports also indicate that nearly 3.50 crore of tribal people live in an around the forest, and they live in hand to mouth condition. The tribal society maintains distinctive inner affinity with natural environment. Being psycho-somatic in nature, tribal people prefer to keep themselves away from civilized society.

Tribal people believe in the power of Nature through many imaginative aspects. They have deep faith in their aboriginal gods and animism. They have various styles of eating, drinking, working, singing, dancing, clothing, and religious customs and they lead a life of their own. The psycho-somatic components of tribal society vividly reveals that they posses simple character, having minimum expectation, earnest judgment of opinions, low level of aspirations, favourable attitude to nature and forest, morals and originality in culture. Tribal people cling firmly to their identity despite external influences that have threatened tribal culture.

In Tripura a number of tribes (19 to20 categories) have settled down either migrating from different places or as the original inhabitants of the land. A significant portion of the population of Tripura comprises the tribal people and they maintain their traditions and practices which interpenetrate the culture of the state. They depend on the nature, forests, cultivation, handicrafts and animals. Tribes of Tripura with their incredible talents and improvisation have occupied a rationalistic hold in the state. The literacy rate is very impressive in Tripura. But literacy rate does not mean the higher level of education and development of tribal people in the state. They do not have proportionate position in all professional, administrative and socio-cultural areas in the state. Thus the question remains for educating tribal children and its mode of operation.

Forces of social change



Any society has its own characteristics and the change of society is a continuous process, but the nature of change depends on the forces affecting on the society. It is fact that social change occurs due to the effects of two basic forces, (i) Radical force and (ii) Conservative force. In some societies dilemma has been found between the radical and conservative forces. Radical force basically originates a rapid social change in most of the socio-cultural components of the society. The social bond is palpable and the group dynamicity among the people in such societies is more active. On the other hand conservative force restricts the rate of social change. Socio-cultural or religious bond is very strong within the society, where conservative force prevails.

The radical and conservative forces can be categorized as-(i) True radical force and (ii) Pseudo radical force; similarly (i) True conservative force and (ii) Pseudo conservative force.

True radical force changes the society in a positive direction. It provides positive changes in science and technology, education, culture, economy and morals of the people in the society. Accordingly the whole structure of society moves towards a positive and upward direction. The pseudo radical force also originates rapid changes in economy, politics, science and technology and other components of the society, but inhumane means. People within pseudo radical forces misuse the power and money, politics, science and technology, arms and weapons etc. as there is no proper education as controlling factor the changes of such society, although rapid, but towards always a negative direction.

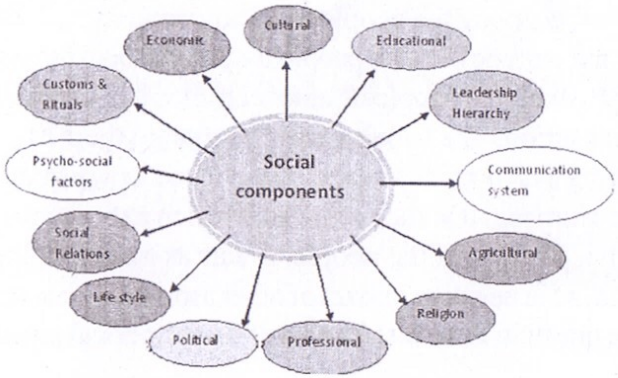
The true conservative force originates slow change in socio-cultural components, with integrity and originality. The whole structure of the society moves towards a positive direction, although the changes are slow and horizontal. The pseudo conservative force changes the society in a negative direction. In a society where strong religious dogma, fanaticism, irrationality intolerance etc. prevails, there have been found pseudo conservative force. In tribal society true conservative force prevails.

Social components:

There are different components of social systems and their sub systems. such as, economic, cultural, educational, political, agriculture, religious, professional, interaction among different groups, interaction within the group and outside the groups, natural events and their impacts, communication systems, life style of people, social relation, customs, caste systems, leadership hierarchy, psycho-social factors and so on.

Tribal society not only in Tripura but all over India is changing very slowly due to its inner conservative force. The forces have also significant effects on the psycho-somatic components of human mind. The resultant effects of true radical forces are in the level of aspiration, level of expectation, saturation point, eagerness to achieve high, level of satisfaction, the positive rate of development of the people.

Social components :



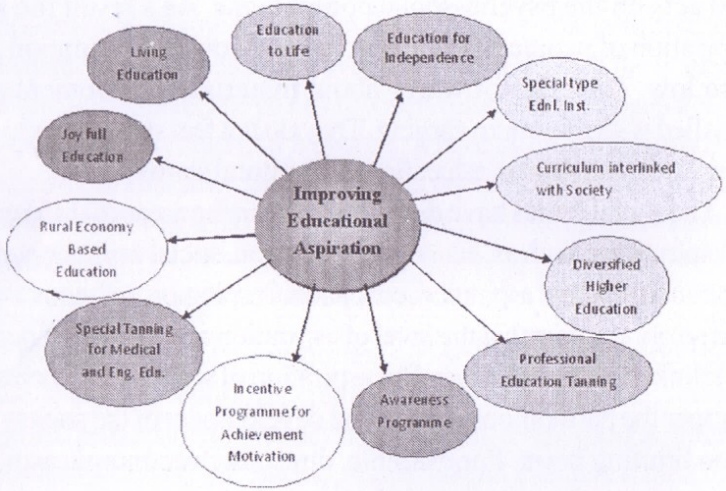
In case of tribal society the true conservative force is very strong and acts on the psycho-social components. As a result the level of aspiration of people is low, expectation is low and saturation point is also low. They do not worry about material development and are satisfied with minimum earning. They do not feel strong urge to change their socio-economic, education and cultural status.

The social forces have direct impacts on the areas of different types of aspirations, such as, economic aspiration, social aspiration, political aspiration, cultural aspiration, educational aspiration, religious aspiration and so on. It is fact that the level of aspiration and growth of people are interlinked with each other. But aspiration of some components would hamper the harmonious growth and development of the society if there is no limiting point. For example, due to high economic aspiration a large section of people would like to satisfy their urges by any means or by un-social practices. Similarly political and religious aspirations would have different limitations if the proper approaches are not adopted. On the other educational aspiration originates a positive force for natural and harmonic growth and development of society. We may consider it as a true radical force.

Educational aspiration changes society towards a positive and upward direction and improves the whole system of life style of the people.

Educational aspiration is the boundless sky for development of education and socio-economic conditions of the people. It acts as a motive force among the people of tribal community. It enhances the interest and attitude of tribal people for professional development and to compete with the people of other community. It creates the strong eagerness among the tribal people to change their life style while maintaining their original value system. Educational aspiration makes a man as a Humane. It is such aspiration which has positive impacts on all other aspiration of the people. It acts as a controlling factor for minimizing the negative impact of other aspiration among the people. Thus the question is, how to improve the educational aspiration?

The activities to be taken for improving educational aspiration:



Therefore, programmes should be taken up on educating tribal children in Tripura with a view to improving their educational aspiration. The programme could be realized by incorporating the above components in the curriculum of different levels of education.

STATUS OF TRIBALS IN HIGHER EDUCATION IN TRIPURA: A CASE STUDY OF A GOVERNMENT DEGREE COLLEGE

Anindita Sinha
Ananya Sinha

I. INTRODUCTION :

According to the All-India Survey of Higher Education (AISHE) 2014-15, the current situation of higher education in Tripura is far from satisfactory, even alarming. Apart from being one of the states with the lowest number of colleges as compared to population size, (the number of colleges per lakh population in Tripura being 11 as compared to the national average of 27), the gross enrolment ratio (GER) stands at just 16.4 percent, which is much lower than the all-India average of 23.6, even the latter being grossly inadequate in itself. Remarkably, only the states of Bihar, Jharkhand, Chhatisgarh and Nagaland evince lower GERs than Tripura. The status of higher education among Scheduled Tribes in Tripura is even worse, reflecting the relative position of ST among other social groups in other parts of the country as well. For instance, the GER in higher education among the ST in Tripura is 10.4 percent which is lower than the average for all social groups in the state as mentioned earlier. What is especially worrisome is that the GER for ST in Tripura is lower than all other Northeastern states as well, most of which have higher (or at least comparable) ST enrolment ratios vis-a-vis the national average of 13.3 percent. In fact, the gender dimension presents an additional area of concern for Tripura, and especially for the ST group. While the Gender Parity Index (GPI) in higher education of 0.68 for the state is lowest in the country, the GPI among ST is even lower and stands at 0.54, reflecting great disadvantage among tribal

females in Tripura as compared to tribal males in enrolling in higher education institutions.

While government organizations and scholars alike have expended significant effort towards careful documentation of the status of school education among various social groups in India, especially the nature and determinants of the lag in educational progress among tribes vis-à-vis non-tribes, research has generally not examined the perhaps equally vital subject of higher education among tribes, which as indicated earlier deserves urgent attention presently, especially for relatively education wise lagging states such as Tripura. It is in this context that the present study makes an effort towards filling in the void by offering an analysis of the status of tribes in higher education in Tripura.

II. DATA AND METHOD OF ANALYSIS

This present study is based on a cohort of 1381 college students enrolled in the first year (of a three year degree programme) in the Arts, Science and Commerce streams in a Government Degree College located in the Gomati district of Tripura. The data are collected from the admission and merit registers for the year 2014-15. We primarily look into three dimensions of higher education among tribes (i) enlet (ii) dropout rate and (iii) gender parity in college education.

We adopt a comparative framework comparing the relative position in the aforementioned three dimensions among tribes and non tribes (further classified under Scheduled Caste (SC), Other Backward Caste (OBC) and General category). We also analyze the status of enrolment, dropout rate, and GPI in the three different streams to get a clearer picture of the situation of tribals in college education.

In this study the dropout statistic is defined as an event rate (also referred to as the annual rate or incidence rate): the proportion of students who dropout in a single year without completing the grade as defined in Thurlow, Sinclair and Johnson, 2002.

III. REVIEW OF LITERATURE

Several studies have looked into and analyzed the status and determinants of school education among tribal students in India. A common finding of these studies is that tribal students lag behind their

non tribal counterparts, irrespective of which particular indicator one chooses to observe. Various indicators of educational attainment viz., literacy rates, dropout rates, and success rates are, consistently and across all states of India, far worse for the ST students as compared to other social groups. Factors such as communication gap between teachers and tribal students, mistakes at the planning level, economic problems of tribal students, health issues, increased household responsibilities, and lack of proper guidance, have been found to have contributed towards the relatively poorer enrolment and performance of tribal students as compared to non tribes.

Phande and Shukla (1980) found that the dropout rate among tribal students in Vyasa Arts and Science College, Gujarat was 53.48 percent of which 59.23 percent were male and 60.46 percent were females. The dropout rates for non tribal students were lower than their tribal counterparts.

K.Sujatha (1994) found in her study on tribes of Andhra Pradesh that the major constraint of tribal education at the planning level is the adoption of a dual system of administration.

Another study by Rani (2000) points out that one of the major reasons for high dropout rates of tribal children is the language barrier between the teacher and the tribal students.

Again, Vaidyanathan and Nair (2001) are of the opinion that teacher motivation is more important than teacher competence in the teaching learning process.

The Praitichi Committee report (2002) has revealed that cost of schooling, lack of motivation of teachers, lack of inspection and the increasing dependence on private tutoring are the main hurdles in the education of tribal children.

A study by Gautam, V. (2003) contends that the main reasons for the high dropout rates among tribal children are wrong medium of instruction, the appointment of non tribal teachers in tribal areas and communication gap between tribal students and teachers.

Lal, M. (2005) points out that among all school dropouts, adivasis and dalits form the largest group and in that group, girls form the majority.

Dreze and Kingdon (2001) have found that though school quality matters, factors like wealth status of households and parents' choices are most important in determining whether children attend school or not.

Chudgar (2008) finds that women's collective agency has a significant impact on school enrolment.

Reddy and Sinha (2010) argue that the socioeconomic factors that have a bearing on dropouts can be interpreted as a result of state policy failures.

The study by Sahu, K (2014) finds that the literacy rate of tribes at the all India level has increased from 8.54 percent in 1961 to 63.1 percent in 2011, GER is higher in classes 1 to 5, GPI for ST children is almost the same as all other categories of children except at the Higher Secondary level.

According to the study by Haseena and Mohammad (2014), the primary causes behind dropout of tribal children are lack of interest in studies, economic problems, increased household responsibilities, distance from home to school, health problems, lack of proper guidance, lack of awareness of parents, language problem early marriage, lack of food and crime activities in school in that order.

IV. MAJOR FINDINGS : The following tables present the main findings of our study.

TABLE 1:ENROLMENT OF FIRST YEAR STUDENTS AMONG VARIOUS SOCIAL CATEGORIES, 2014-15

CATEGORY	ST		SC		OBC		MINORITY		UR/ GENERAL	
	M	F	M	F	M	F	M	F	M	F
ARTS	151	100	148	83	34	11	64	28	289	215
SCIENCE	09	02	28	18	33	13	17	-	67	33
COMMERCE	09	-	05	01	-	-	-	-	20	03

Source: Primary data collected from admission registers for the year 2014-15

TABLE 2: DROPOUTS OF FIRST YEAR STUDENTS ACROSS VARIOUS SOCIAL CATEGORIES, 2014-15

CATEGORY	ST		SC		OBC		MINORITY		UR/GENERAL	
	M	F	M	F	M	F	M	F	M	F
ARTS	13	07	43	18	10	01	28	05	60	28
SCIENCE	02	-	08	07	09	03	07	-	11	13
COMMERCE	01	-	-	-	-	-	-	-	04	-

Source: Primary data collected from admission registers and merit registers for

the year 2014-15. Table 1 reveals that out of total students enrolled in the year 2014-15, proportion of tribal students is 20 percent [ST population of Gomati district is 47.2 percent of total population].Out of total female students, proportion of female tribal students is 20 percent. Out of total male students, proportion of male tribal students is 19 percent. Out of total students enrolled, 81 percent enrolled in Arts, 16 percent enrolled in Science and 3 percent in Commerce streams. Nearly 93 percent of tribal students enrolled in Arts which is perhaps an indication that they lack guidance and confidence to opt for Science and Commerce streams.

Table 2 shows that, for the selected year, the overall dropout rate is 20 percent. Out of the total number of dropouts, proportion of tribal students is around 8 percent, proportion of SC dropout is 27 percent and proportion of dropout of UR category students is 42 percent, minorities and OBC constitute the rest 23 percent of dropouts. Dropout rate among tribal students is 8.5 percent which is the lowest among all social categories. The highest dropout rate is found among the Minorities followed by SC, OBC and Unreserved Categories in that order. Dropout rate among male tribal students is 9.5 percent and that among female tribal students is 7 percent. Thus, it seems that among tribes, gender bias in dropouts has been reversed as can be observed from the fact that male dropout rate is higher than the female dropout rate.

TABLE 3: SEX RATIO IN ENROLMENT

	ALL	ST	SC	OBC	MIN	UR
ARTS	0.6	0.7	0.6	0.3	0.4	0.7
SCIENCE	0.4	0.2	0.6	0.4	0.0	0.5
COMMERCE	0.1	0.0	0.2	-	-	0.2
TOTAL	0.6	0.6	0.6	0.4	0.3	0.7

Source: Authors' calculations

TABLE 4 : SEX RATIO IN DROPOUTS

	ALL	ST	SC	OBC	MIN	UR
ARTS	0.4	0.5	0.4	0.1	0.2	0.5
SCIENCE	0.6	0.0	0.9	0.3	0.0	1.2
COMMERCE	0.0	0.0	0.0	-	-	0.0
TOTAL	0.5	0.4	0.5	0.2	0.1	0.5

Source: Authors' calculations

It can be observed from tables 3 and 4 that overall sex ratio exhibits a gender bias against girls in enrolment but the situation is reversed in the case of dropouts. Gender bias in enrolment is least in Arts stream followed by Science and Commerce streams. Within the Arts stream, gender bias in enrolment is greatest among OBCs and Minority categories with no significant difference between UR and ST categories. The tribes show maximum gender bias in enrolment in the Science stream whereas the Commerce stream is almost completely male dominated in enrolment irrespective of social category.

CONCLUDING REMARKS

The present study indicates some areas of concern regarding the status of tribes in higher education in the state. The study shows that the enrolment of tribal students in the selected college is proportionately less than the proportion of tribal population in the Gomati district. Majority of tribal students have enrolled in the Arts stream rather than

the Science or Commerce streams perhaps reflecting a lack of confidence in them in opting for relatively more technical and professional courses and/or lack of financial support and proper guidance. Also, gender bias in enrolment can be observed for ST students and is highest in the Science and Commerce streams. On the brighter side, the present study shows that dropout rates are lowest among the tribes in the selected sample and gender bias in dropouts has been reversed as can be observed from the fact that male dropout rate is higher than the female dropout rate.

LIMITATIONS OF THE STUDY

An important limitation of the present study is the small size of the sample. Thus, one needs to be careful while generalizing the findings of this study for the state as a whole. In fact, data from school surveys indicate considerable inter district variation in the status of tribal education in the state. Another limitation of the current study is that it does not analyze the success rates of tribal students vis a vis their non tribal counterparts.

The findings of the current study necessitate deeper investigation into the issue of dropout and retention of tribal students in Tripura. Also, further studies especially with a qualitative component are required to probe deeper into the reasons behind the caste heterogeneity in higher education in the state of Tripura.

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Disparities in Primary Education in India: A Long-Term Comparative Perspective with Special Reference to Tripura

Anindita Sinha

INTRODUCTION AND BACKGROUND

That education is both a means and a measure of development of any society, is hardly debatable. Not surprisingly, countries across the globe, and especially developing countries such as India, continue to lay great emphasis on education, with a special focus on the attainment of universal elementary education. India's commitment to it finds reflection in the implementation of 'The Right of Children to Free and Compulsory Education Act' in 2010 that makes education a fundamental right of every child aged 6 to 14 years in the country. However, despite more than six decades of planned development, educational disparities along lines of caste (and social groups) and gender continues to be an area of serious concern in India. Not surprisingly perhaps, educational attainment among the Scheduled Tribes (ST) as a social category remains far lower as compared to the general population as a whole [and even as compared to the Scheduled Castes (SC), even though the former find themselves at more or less a similar socio-economic footing as the latter]. For instance, while literacy rate among the ST stood at around 59 percent in 2011, that for the total population was much higher and stood at around 73 percent in the same year. And what is more, the pace of decline in the gap between the ST catgory

and others has been painfully slow, until recently. Thus, even though the gap in literacy rate between the ST the average for the total Indian population shows a decline from 19.77 percentage points in 1961 to 14.03 percentage points in 2011, there was a widening gap in literacy rates between 1971 and 1991 and practically no decline till as late as 2001 (with the literacy gap hovering around 18 percentage points) (Ministry of Tribal Affairs, 2013: 13).

Interestingly, an additional facet of the problem relates to inter-state disparity at primary level, with the broad picture being one of economically advanced states performing better overall as compared to poorer ones. In fact, the Educational Development Index (EDI) reveals that Tripura has been lagging in primary education as compared to most other states of India and even as compared to all the Northeastern barring Assam1. Indeed, it is disheartening to note that while most Northeastern states have improved in relative terms as compared to other states of India, the relative position of Tripura as revealed by the EDI has deteriorated in the recent past, with Tripura slipping from 25th to 29th rank among 35 states and Union Territories between 2007-08 and 2012-13 (Appendix 1).

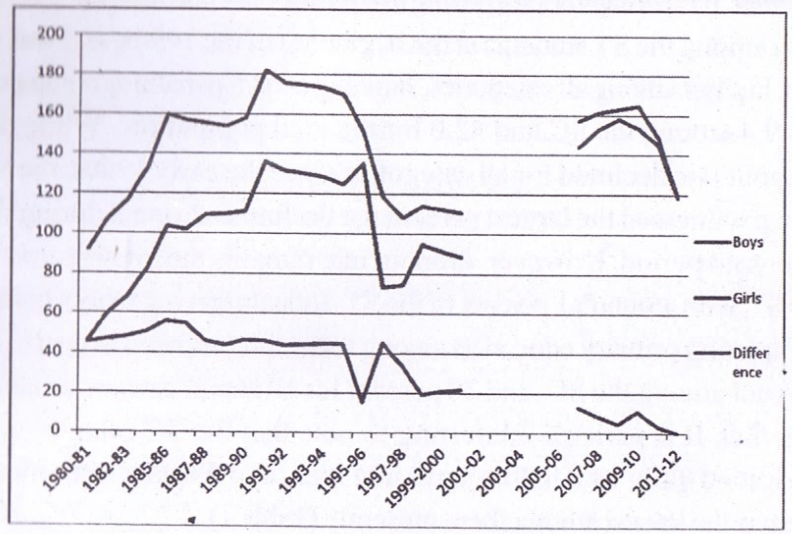
It is in this context that the present paper addresses the issue of primary education specifically among Scheduled Tribe children of Tripura with the twin objectives of analyzing the trend in various outcome indicators, specifically, enrolment ratio, dropout rates and gender parity, and to examine the determinants of inter-state disparities in achievement among tribal children, with a special focus on Tripura. To achieve our objectives we (i) analyze long term trends in enrolment rates, dropout rates and gender parity among ST children in Tripura from 1980-2012 (ii) compare the long term trend in the aforementioned variables in Tripura to that at the all India level and with other Northeastern states (as Northeastern states share

a common political history and also find themselves on a similar economic footing) (iii) conduct statistical analyses using state level data involving broad macro indicators (viz., poverty rate and landholding among tribes) as well as school level indicators such as media of instruction, teachers and their qualifications.

I. TRENDS IN ENROLMENT, DROPOUT AND GENDER PARITY IN TRIPURA: A COMPARATIVE PERSPECTIVE

We begin by analyzing the trend in the gross enrolment ratio (GER) among the ST in Tripura, for the period 1980 to 2012. As Fig 1 shows, despite considerable fluctuation between successive years (and some decline between mid 1990s and early 2000), overall the gross enrolment ratio for ST children at the primary level show a rising trend in Tripura (barring the final year, 2011-12), with a secular decline in the gap between male and female enrolment ratios overtime during 1980 to 2012. In fact, the GER among the ST shows a similar trend at the all-India level.

FIG. 1: GROSS ENROLMENT RATIO AMONG ST IN PRIMARY LEVEL BY GENDER, TRIPURA, 1980- 2012



Source : Statistics of School Education, various issu

Also, it is worth mentioning that GER among the ST is higher, however marginally, in Tripura as compared to all-India average GER among the ST, and stood at around 119 percent as compared to 117 percent for all-India during 2011-12 (Appendix 2), as this pattern has been true in fact, for most of the years since 1980-81 (data not shown). Interestingly, GER among ST girls in Tripura remains higher as compared to the all-India average in the aforesaid year. In fact, the GER for all categories is higher in Tripura vis-a-vis all India average for 2011-12. However, the remaining Northeastern states except Assam and Nagaland, appear to have performed even better in this regard, with GER for all categories surpassing that of all- India average and Tripura (Appendix 2). It is also interesting to note that the relative position of Tripura vis-a-vis other states of Northeast India (or for that matter the all-India average) reveals the same pattern when we look at the GER for SC category as well (Appendix 2).

Table 1 shows the trend in dropout rates from 1990 to 2014 at the all-India level separately for ST, SC, and all social categories taken together. It is perhaps not surprising that the dropout rate was remarkably high among the ST students at the beginning of the 1990s, and was in fact, highest among all categories, standing at 62.5 percent as compared to 49.4 among the SC and 42.6 for the total population. While the dropout rate declined for all categories since the early 1990s, the ST group witnessed the largest percentage decline in dropout during the aforesaid period. However, dropout rate remains the highest among the ST, with around 31 percent of the ST students leaving school before completing primary education among them, as compared to nearly 17 percent among the SC, and 20 percent for all social categories taken together. It is perhaps interesting to note that the SC category has perfomed quite well in this particular area, and dropout rate among them is the lowest among them presently (Table 1).

TABLE 1: TREND IN DROPOUT RATE, ALL CATEGORIES, INDIA: 1990-2014

YEAR	ST	SC	ALL
1990-91	62.5	49.4	42.6
1994-95	58.6	47.0	NA
1995-96	56.6	45.7	NA
1996-97	56.5	42.7	NA
1997-98	55.1	44.7	NA
1998-99	55.7	41.4	NA
2001-02	52.3	45.2	NA
2002-03	51.4	41.5	NA
2003-04	48.9	36.6	NA
2004-05	42.3	34.2	NA
2005-06	39.8	32.9	25.7
2006-07	33.1	35.9	25.6
2007-08	31.3	30.1	25.1
2008-09	35.6	26.6	27.8
2009-10	36.8	30.0	30.3
2010-11	35.6	27.1	27.4
2011-12	35.3	23.5	22.3
2012-13	32.3	19.2	21.3
2013-14	31.3	16.6	19.8

Source: Statistics of School Education, various issues

Coming now to the gender dimension of dropout rate at the all-India level, we find that the dropout rate for girls was higher than boys at the beginning of the 1990s among all social categories. However the situation seems to have been reversed since the beginning of the 2000s, with somewhat lower dropout rate among girls as compared to boys at the primary level (not shown in table above).

TABLE 2:
DROPOUT RATE AMONG ST AT PRIMARY LEVEL BY GENDER, NORTHEASTERN STATES: 1990-91, 2010-11

STATE	1990-91 [Rank]			2010-11[Rank]		
	Boys	Girls	Total	Boys	Girls	Total
Arunachal Pradesh	62.21	58.19	60.71 [3]	44.6	42.7	43.7 [6]
Assam	65.13	67.1	66.00 [5]	26.8	24.5	25.7 [2]
Manipur	77.96	78.8	78.34 [8]	47.5	55.4	51.3 [7]
Meghalaya	68.00	67.95	67.98 [6]	57.5	51.5	54.6 [8]
Mizoram	57.91	58.37	58.13 [2]	37.6	39.2	38.4 [3]
Nagaland	45.83	49.23	47.47 [1]	40.5	39.0	39.8 [4]
Sikkim	68.22	54.97	62.81 [4]	26.8	11.1	19.1 [1]
Tripura	70.78	73.72	72.03 [7]	41.6	41.5	41.5 [5]
India	60.28	66.14	62.52	37.2	33.9	35.6

Source: Statistics of School Education, various issues

As can be seen from the table 2 above, the dropout rate among ST children at primary level in Tripura for both males and females was alarmingly high and around 72% during 1990-91. In fact, it was higher than all-India average and most other states of the Northeastern region barring Manipur. The relative position of Tripura in comparison to other Northeastern states improved, but only marginally, and Tripura remains towards the bottom of the ladder- dropout rates for both ST boys and girls remains far above the national average for STs. In fact, apart from Assam and Sikkim, no other NER state seems to have fared better than the all-India average levels (Table 2).

However, it is interesting to note that the situation is almost completely reversed if one looks at the data for the SC category. Here, we find that the dropout rates for Tripura at primary level are better than all-India average and Tripura had the lowest dropout rate among all Northeastern states as well (out performing Assam) in 2010-11.

Furthermore, the relative position of Tripura remained largely unchanged as compared to other NER states at least since the early 1990 (data not shown in table 1).

Remarkably however, for all social groups taken together, we find that Tripura had the lowest dropout rate at the primary level, barring Assam and Sikkim, during 2010-11. Here, we find considerable improvement in the relative position of Tripura, at least since 1995-96 as shown in the following table, with a greater improvement for boys as compared to girls (Table 3).

TABLE 3:

DROPOUT RATE AT PRIMARY LEVEL BY GENDER, NORTHEASTERN STATES: 1995-96, 2010-11

STATE	1995-96 [TOTAL]	2010-11 [TOTAL]	2010-11 [BOYS]	2010-11 [GIRLS]
Arunachal Pradesh	54.19	43.0	43.8	42.1
Assam	55.12	29.9	33.2	26.8
Manipur	42.80	45.7	46.1	45.3
Meghalaya	62.12	58.4	61.0	55.7
Mizoram	57.20	37.9	37.1	38.7
Nagaland	38.29	39.9	40.1	39.8
Sikkim	58.17	18.4	24.9	11.0
Tripura	56.09	31.1	31.9	30.3
India	42.07	27.0	28.7	25.1

Source: Statistics of School Education, various issues

Even though we have commented on the gender disparity in both enrolment and dropout rates in the preceding paragraphs, it would be informative to look into the trend in the Gender Parity Index (GPI), for ST and SC categories. The following two tables- tables 4 and 5 - present data on long-term trends in GPI among the ST and SC categories, and for the Northeastern states for the period 2004-05. Table 3 shows that the GPI increased in value for both the social groups-

ST and SC at least since the late 1980s, indicating increasing relative enrolment of girls in primary (as well as upper primary and elementary) level as compared to boys. However, it is curious that the GPI for the SC as a

TABLE 4: Gender Parity Index of Scheduled Caste/ Scheduled Tribe (SC/ST) Students in Elementary Stages of Schools Education in India(1986-1987, 1990-1991 and 1995-1996 to 2013-2014)

Year	Scheduled Caste Students			Scheduled Tribe Students		
	Primary (I-V)	Upper Primary (VI-VIII)	Elementary (I-VIII)	Primary (I-V)	Upper Primary (VI-VIII)	Elementary (I-VIII)
1986-87	0.62	0.5	0.6	0.61	0.48	0.59
1990-91	0.69	0.52	0.6	0.65	0.50	0.60
1995-96	0.76	0.62	0.7	0.70	0.61	0.71
1996-97	0.77	0.68	0.7	0.69	0.63	0.70
1997-98	0.82	0.67	0.8	0.73	0.64	0.73
1998-99	0.79	0.71	0.8	0.72	0.63	0.70
1999-00	0.78	0.72	0.8	0.72	0.64	0.70
2000-01	0.80	0.70	0.8	0.73	0.66	0.72
2001-02	0.80	0.72	0.8	0.80	0.70	0.77
2002-03	0.81	0.69	0.8	0.84	0.68	0.81
2003-04	0.89	0.80	0.9	0.93	0.79	0.90
2004-05	0.86	0.79	0.9	0.90	0.81	0.88
2005-06	0.87	0.80	0.9	0.91	0.84	0.90
2006-07	0.88	0.81	0.9	0.92	0.85	0.91
2007-08	0.99	0.95	1.0	0.96	0.87	0.94
2008-09	0.99	0.96	1.0	0.97	0.89	0.95
2009-10	1.00	0.97	1.0	0.98	0.93	0.97
2010-11	1.01	0.96	1.0	1.00	0.96	0.99
2011-12	1.02	1.02	1.1	0.98	0.96	0.98
2012?13(P)	1.02	1.05	1.03	0.98	1.00	0.99
2013?14(P)	1.01	1.04	1.05	0.98	0.99	0.98

Source: Indiastat.com

category has been consistently higher than the ST practically throughout this period.

Tripura performs poorly in Gender parity in enrolment for ST. In fact, it is the only state along with Arunachal Pradesh that has a lower

GPI as compared to all-India in NER. The picture is somewhat better in the case of SC category, and in fact, Tripura shows a higher value of GPI as compared to all-India for the year 2004-05 (Table 5).

Table 5 : State-wise Gender Parity Index of Scheduled Caste (SC) Students in Classes I-V, VI-VIII and I-VIII in India (2004-2005)

STATE	Scheduled Tribes	Scheduled Castes
Arunachal Pradesh	0.89	-
Assam	1.05	1.00
Manipur	0.92	0.91
Meghalaya	1.03	-
Mizoram	0.93	-
Nagaland	0.98	-
Sikkim	1.00	1.00
Tripura	0.90	0.96
India	0.91	0.87

CONCLUSION :

In this study we tried to draw a comparative picture of the situation of tribal education at the primary level in Tripura vis-a-vis the Indian average and other Northeastern states. Overall, we find that while there has been a secular rise in GER and decline in dropout rates in Tripura, there is considerable room for improvement, especially in reducing dropout rates. Gender parity index shows continued improvement in educational attainment among girls (in enrolment) but much remains to be desired for ST education in the state, with a continued and special focus on girl's education.

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APPENDIX I State-wise Ranking on Composite Educational Development Index (Primary and Upper Primary) in India (2007-2008 to 2009-2010 and 2012-2013)

States/UTs	2007-08		2008-09						2009-10				2012-13			
	Index	Rank Composite	Primary Level	Upper Primary Level	Composite Primary and Upper Primary		Primary Level		Upper Primary Level		Composite Primary and Upper Primary		EDI (Composite Primary & Upper Primary level		Rank (Composite Primary & Upper Primary level	
Andaman and Nicobar Islands	0.707	15	0.664	12	0.809	4	0.736	7	0.663	5	0.829	4	0.746	4	0.598	16
Andhra Pradesh	0.74	11	0.657	15	0.746	11	0.702	14	0.561	17	0.762	12	0.662	14	0.579	23
Arunachal Pradesh	0.485	34	0.512	29	0.519	31	0.516	30	0.328	35	0.62	25	0.474	31	0.587	19
Assam	0.515	31	0.446	35	0.519	32	0.483	33	0.386	31	0.503	32	0.445	32	0.527	32
Bihar	0.406	35	0.48	32	0.447	35	0.463	34	0.375	32	0.466	35	0.421	35	0.532	30
Chandigarh	0.763	6	0.688	10	0.756	9	0.722	10	0.665	7	0.814	5	0.735	6	0.597	17
Chhattisgarh	0.57	29	0.554	26	0.6	25	0.577	26	0.439	26	0.558	27	0.498	27	0.582	22
Dadra and Nagar Haveli	0.656	20	0.594	22	0.64	22	0.617	22	0.493	22	0.71	19	0.602	20	0.612	13
Daman and Diu	0.75	8	0.654	17	0.801	5	0.728	9	0.612	9	0.782	10	0.697	9	0.645	7
Delhi	0.78	4	0.701	6	0.762	7	0.732	8	0.651	8	0.79	8	0.72	8	0.627	11
Goa	0.716	14	0.658	14	0.697	17	0.678	17	0.602	11	0.783	9	0.692	10	0.520	33
Gujarat	0.748	9	0.698	7	0.706	16	0.702	13	0.584	13	0.73	18	0.657	15	0.591	18
Haryana	0.755	7	0.714	4	0.789	6	0.752	4	0.59	12	0.77	11	0.68	11	0.585	20
Himachal Pradesh	0.695	17	0.611	21	0.746	12	0.679	16	0.567	16	0.741	16	0.654	17	0.626	12
Jammu and Kashmir	0.678	18	0.586	24	0.661	21	0.623	21	0.404	30	0.621	24	0.512	25	0.602	15
Jharkhand	0.491	32	0.449	34	0.464	33	0.456	35	0.363	34	0.5	34	0.431	34	0.452	35
Karnataka	0.743	10	0.693	8	0.723	15	0.708	12	0.569	15	0.743	15	0.656	16	0.661	5
Kerala	0.791	2	0.689	9	0.822	3	0.756	3	0.7	3	0.844	3	0.772	3	0.603	14
Lakshadweep	0.788	3	0.773	2	0.851	2	0.812	2	0.704	2	0.887	2	0.795	2	0.712	1
Madhya Pradesh	0.59	26	0.571	25	0.585	26	0.578	25	0.433	27	0.54	28	0.486	30	0.552	28

Maharashtra	0.727	13	0.66	13	0.74	14	0.7	15	0.576	14	0.75	13	0.663	13	0.635	8			
Manipur	0.611	24	0.464	33	0.63	24	0.547	27	0.411	29	0.627	23	0.519	24	0.632	9			
Meghalaya	0.556	30	0.498	31	0.522	30	0.51	31	0.365	33	0.501	33	0.433	33	0.576	24			
Mizoram	0.705	16	0.686	11	0.741	13	0.714	11	0.544	19	0.738	17	0.641	18	0.627	10			
Nagaland	0.653	23	0.633	20	0.675	20	0.654	20	0.549	18	0.699	20	0.624	19	0.569	26			
Odisha	0.572	28	0.553	27	0.537	29	0.545	28	0.468	23	0.524	30	0.496	28	0.565	27			
Puducherry	0.808	1	0.797	1	0.884	1	0.841	1	0.736	1	0.891	1	0.813	1	0.696	2			
Punjab	0.732	12	0.714	5	0.76	8	0.737	6	0.656	6	0.803	7	0.73	7	0.647	6			
Rajasthan	0.653	22	0.587	23	0.636	23	0.612	24	0.458	25	0.629	22	0.544	22	0.572	25			
Sikkim	0.656	21	0.657	16	0.683	18	0.67	18	0.608	10	0.748	14	0.678	12	0.672	4			
Tamil Nadu	0.771	5	0.747	3	0.753	10	0.75	5	0.677	4	0.811	6	0.744	5	0.683	3			
Tripura	0.609	25	0.501	30	0.577	27	0.539	29	0.415	28	0.567	26	0.491	29	0.545	29			
Uttar Pradesh	0.586	27	0.654	18	0.573	28	0.614	23	0.534	21	0.511	31	0.523	23	0.508	34			
Uttarakhand	0.66	19	0.643	19	0.679	19	0.661	19	0.538	20	0.636	21	0.587	21	0.585	21			
West Bengal	0.488	33	0.528	28	0.459	34	0.494	32	0.467	24	0.54	29	0.503	26	0.527	31			

Source: Indiastat.com

APPENDIX 2: State-wise Gross Enrolment Ratio of All Categories, and SC students inClasses I-V, in India (2011-2012)

States/UTs	Classes I-V (6-10 Years): ALL			Classes I-V (6-10 Years): SC			Classes I-V (6-10 Years): ST		
	Boys	**Girls**	**Total**	**Boys**	**Girls**	**Total**	**Boys**	**Girls**	**Total**
Andaman and Nicobar Islands	102.8	102.9	102.8	-	-	-	105.9	110.4	108.1
Andhra Pradesh	92.2	93.6	92.8	103.8	103.9	103.8	113.0	114.0	113.5
Arunachal Pradesh	136.3	130.8	133.6	-	-	-	141.8	138.5	140.2
Assam	79.9	83.2	81.5	120.3	122.5	121.4	93.6	97.4	95.4
Bihar	100.1	97.7	99.0	111.3	98.4	105.1	124.7	112.2	118.6
Chandigarh	104.4	108.6	106.3	44.7	42.0	43.4	-	-	-
Chhattisgarh	115.9	112.4	114.1	122.1	116.8	119.5	105.1	101.4	103.3
Dadra and Nagar Haveli	108.1	106.7	107.4	180.0	164.0	172.5	114.9	114.3	114.6
Daman and Diu	99.4	95.3	97.5	124.0	107.4	115.4	126.4	114.0	120.3
Delhi	112.9	116.8	114.7	66.4	68.2	67.3	-	-	-
Goa	117.7	114.1	115.9	134.7	93.5	114.4	80.4	79.4	79.9
Gujarat	110.1	110.8	110.4	109.1	120.7	114.5	118.9	116.1	117.6
Haryana	85.9	93.9	89.5	113.9	118.6	116.1	-	-	-
Himachal Pradesh	101.2	102.6	101.8	103.9	105.9	104.8	93.4	96.4	94.8
Jammu and Kashmir	88.1	91.2	89.6	96.5	97.1	96.8	64.1	58.6	61.4
Jharkhand	116.2	118.3	117.2	129.3	127.8	128.6	132.1	130.0	131.0
Karnataka	103.8	101.4	102.6	96.9	100.8	102.5	108.2	104.5	106.4
Kerala	87.4	87.2	87.3	98.6	96.7	97.7	94.4	91.8	93.2
Lakshadweep	104.8	100.3	102.6	-	-	-	107.4	103.0	105.3
Madhya Pradesh	121.6	127.1	124.3	125.3	131.8	128.4	127.8	128.3	128.0
Maharashtra	102.5	101.6	102.1	117.2	116.4	116.8	109.6	105.0	107.4
Manipur	130.9	135.8	133.3	130.7	136.2	133.4	126.4	135.2	130.6
Meghalaya	128.9	134.4	131.6	290.5	302.3	296.1	133.9	139.8	136.8
Mizoram	124.9	117.6	121.3	494.9	451.9	474.3	129.1	121.5	125.3
Nagaland	91.1	91.0	91.0	-	-	-	97.5	96.2	96.9
Odisha	107.6	105.8	106.7	114.5	113.5	114.0	114.9	108.5	111.7
Puducherry	108.4	106.6	107.5	112.3	109.6	111.0	-	-	-
Punjab	106.7	106.6	106.6	111.9	113.2	112.5	-	-	-
Rajasthan	104.6	103.8	104.2	114.6	112.8	113.8	114.5	108.5	111.6
Sikkim	132.0	132.0	132.0	206.7	199.5	203.2	136.4	142.2	139.3
Tamil Nadu	114.8	116.7	115.7	131.9	146.1	138.9	168.4	170.2	169.3
Tripura	**115.3**	**115.9**	**115.6**	**122.0**	**123.4**	**122.7**	**118.7**	**118.4**	**118.6**
Uttar Pradesh	109.1	112.9	110.9	138.5	148.1	143.0	119.8	118.8	119.3
Uttarakhand	93.5	95.7	94.5	116.1	119.5	117.7	94.9	99.5	97.1
West Bengal	113.7	116.9	115.3	131.0	131.4	131.2	134.9	136.0	135.4
India	**105.8**	**107.1**	**106.5**	**121.7**	**123.6**	**122.6**	**117.8**	**115.6**	**116.7**

Source: Ministry of Human Resource Development, Govt. of India.

A Study on Study Habit of Tribal students at the Secondary level Schools in Tripura

Rajendra Prasad
Kamal Deb
Minakshi Datta (Paul)

Introduction:

In the modern society education has become an important instrument to build our nation which includes social, environmental, political, technical and economic development. Education is the foundation for a vibrant democracy, growth of productivity, income and employment opportunities. In order to reach in the goal of national development Govt. of India has introduced the concept of "education for all". The tribal are marginalized group of population of the country. For the true development of the nation each and every individual need to enroll their self in educational institutions and continue their education. So many factors are there in continuing one's education such as – environment, motivation, achievement etc. Study habits play an important role in academic field reported by (Verma and Kumar, 1999; Vyas, 2002). In the academic achievement of the students study habit plays a very important role which is defined as the behaviors used when preparing for tests or learning academic materials. It may be good or bad. Good study habit includes organized activity, keeping good notes, reading textbooks, attending the class, time management, self-discipline, concentration, follow plan every day. Bad study habit includes skipping class, not doing homework, watching T.V. at the time of studying etc.

Need and Significance of the study:

Study habits play an important role in the achievement of the student at all levels of education. It helps students to perform better in their academic activities. It is also helpful in shaping one's personality. Srivastava (1967) points out that for good academic success good study habits and attitudes are important. A proper study habit enables an individual to reap a good harvest in future. The present society is a competitive society where the people have to struggle for their existence. The tribal are no exception from it, even they faced many more problems like – Language, social, economic, cultural etc. Though urban tribal students don't face problems like the students of rural area. Because in urban areas people spend their lives with multicultural people through which they get the scope of upgrading their self. Hence the females of our society also get less convenient environment to continue their education. Therefore, the present study will analyze the study habits of male and female tribal secondary level and the study habits of rural and urban secondary level students.

Objectives:

The following objectives were formulated for the present study

1. To find out the Status of Study Habits of Tribal Secondary level Students in Tripura.
2. To compare the Study Habits of Male and Female Tribal Secondary level Students in Tripura.
3. To compare the study habits of Rural and Urban Tribal Secondary level Students in Tripura.

Hypotheses:

The following research hypotheses were tested in the present study.

H.1. There is no significant difference between study habits of male and female Tribal Secondary level Students in Tripura.

H.2. There is no significant difference between study habits of Rural and Urban Tribal Secondary level Students in Tripura.

Methodology:

(i) Method: As per nature of research problem, the Descriptive Method was used in the study.

(ii) Population : All Tribal Secondary level Students in different school under Tripura Board of Secondary Education in Tripura was the population of this research.

(iii)Sample : The sample constitutes 200 secondary level students selected from 20 schools by simple random sampling technique under Tripura Board of Secondary Education.

Table No. 1. Showing Sample structure of the Study:

Community	Geographical Area	Male	Female	Total
Tribal	Rural	50	50	100
	Urban	50	50	100

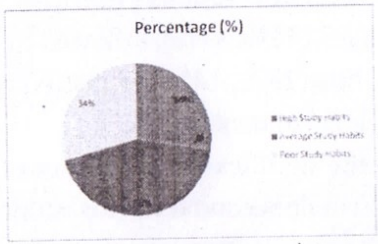
(iv) Tool Used:- The tool used for the present study was the "A Study Habit Inventory" developed by Prof M.Mukhopadhyaya and Prof D.N. Sansanwal. This tool constitute 9 (nine) components of study-habit, i.e. Comprehension, Concentration, Task Orientation, Sets, Interaction, Drilling, Support, Recording, and Language.

Objective.1 – To find out the Status of Study Habits of Tribal Secondary level Students in Tripura.

Table No.2 – Showing the Status of Study Habits of Tribal Secondary Students in Tripura -

SL No	Study Habits Status	Scores Range	No of Students	Percentage(%)
1	High Study Habits	247 - and Above	32	16%
2	Average Study Habits	196 - 246	100	50%
3	Poor Study Habits	Below and - 195	68	34%

Figure.1 - Showing graphical representation of percentage of the Status of Study Habits of Tribal Secondary Students in Tripura



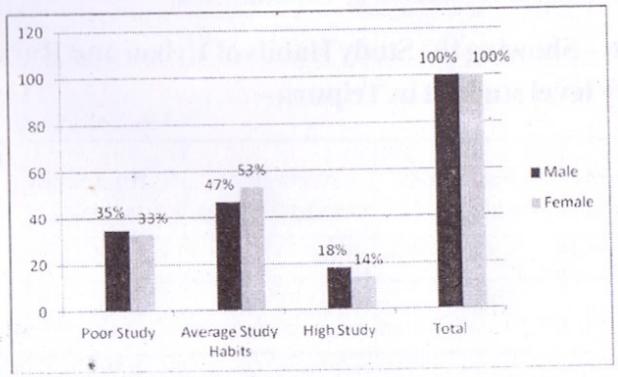
INTERPRETATION:- From table No.2 and Figure 1, we can analyze that in case of High Study Habits, Secondary Tribal Students have high study habit (16%) and followed by (50%) average and (34%) poor study habit.

Objective.2 – To compare the Study Habits of Male and Female Tribal Secondary level student in Tripura.

Table No.3 – Showing the Study Habits of Male and Female Tribal Secondary level student in Tripura –

SL No	Students	Poor Study	Average	High Study	Total
1	Male	35%	47%	18%	100%
2	Female	33%	53%	14%	100%

Figure.2 - Showing graphical representation of Study Habits of Male and Female Tribal Secondary level student in Tripura –



Analysis:

In case of gender difference, Observations From table 3 and Figure 2, indicate that poor study habit (35%, 33%), followed by average (47%, 53%) and high study habits (18%, 14%) respectively for male and female Tribal secondary level students.

Table No 5:- Showing the significance difference of two means of Study Habits of Male & Female Secondary Tribal students in Tripura.

Sl. No.	Students	N	Mean	SD	df	't' value
01	male	100	212.03	30.84	198	3.09*
02	female	100	225.5	30.84		

**Significant at the level of 0 .01*

Analysis :

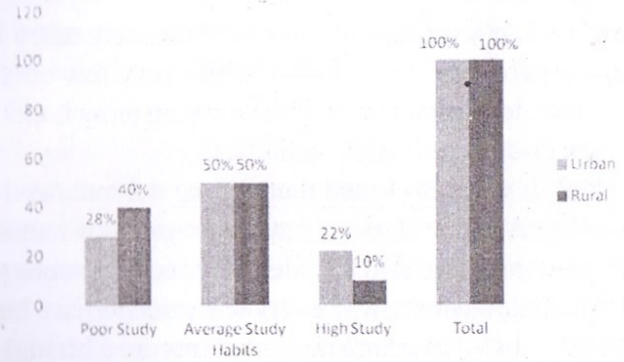
The computed "t" – value (3.09) is much higher from tabulated value at the 0.01 level of significance for 198 degree of freedom. Hence, it is significant difference between means of both groups. Therefore, the null hypothesis "There is no significant difference in Study Habits of male and female Tribal Secondary level students in Tripura", is rejected. It can be concluded that female tribal students have much higher study habits than male tribal students.

Objective.3 – To compare the Study Habits of Rural and Urban Tribal Secondary level student in Tripura.

Table No.6 – Showing the Study Habits of Urban and Rural Tribal Secondary level student in Tripura –

SL No	Students	Poor Study Habits	Average Study Habits	High Study Habits	Total
1	Urban	28%	50%	22%	100%
2	Rural	40%	50%	10%	100%

Figure. 3 – Graphical presentation of Study Habits of the Urban and Rural Tribal Secondary level student in Tripura –



INTERPRETATION :-

Observations From table 6 and Figure 3, measured that in case of Poor Study Habits there are 28 Urban secondary Tribal students and 40 Rural secondary Tribal students, in respect to average study habits 50 are Urban students and also 50 are Rural students and 22 Urban and 10 Rural secondary Tribal students are found in High Study Habits.

Table No 7:- Showing the significance difference of two means of Study Habits of Rural &Urban Secondary Tribal students in Tripura.

Sl. No.	ST students	N	Mean	SD	df	't' value
01	Rural	100	211	27.12	198	3.00*
02	Urban	100	223.72	32.46		

**Significant at the level of 0.01*

Analysis :

The computed "t" – value (3.00) is much higher from tabulated value at the 0.01 level of significance for 198 degree of freedom. Hence, it is significant difference between means of both groups. Therefore, the null hypothesis "There is no significant difference in Study Habits Rural and Urban Tribal Secondary level students in Tripura", is rejected.

It can be concluded that urban tribal students have much higher study habits than rural tribal students.

Findings:

Objective No. 1. It was found that most of Tribal secondary students have average level study habit (50%), while very few only (16%) students have high level study habit. The worrying thing is that 34% of the students are poor in their study habit.

Objective No.2. It was also found that among the male and female Tribal students most of the students have average study habits (47%, 53%) which also indicates that female students have more average study habit than male students, while very few students have high level study habit (18%, 14%) in which male students are a bit higher than female students in their study habit and the surprising thing is that in both male and female students (35%, 33%) students have poor study habit which also indicates that male students are more poor in their study habit than female students. The further statistical analysis of the scores revealed that female students possess significantly higher study habit than male tribal secondary level students.

Objective No. 3. From the analysis of objective no. 3. It was found that among the urban and rural Tribal students most of the students have average study habits (50%, 50%) which also indicates that urban and rural students are same in their average study habit, while very few students have high level study habit (22%, 10%) in which urban students are higher than rural students in their study habit and the fact of tension is that in both urban and rural students (28%, 40%) students have poor study habit which also indicates that rural students are more poor in their study habit than urban students. The further statistical analysis of the scores revealed that urban students possess significantly higher study habit than rural tribal secondary level students.

Conclusion:

Study habits play an important role for overall achievement of the student at all levels of education. It helps students to perform better in their academic activities. It is also helpful in shaping one's personality. Good academic success good study habits and attitudes are important.

A proper study habit enables an individual to reap a good harvest in future. The syllabus for secondary level students should be restructured to meet the needs of the students so that they can become more interested in studying and learning on their subjects. Teachers need to be well trained in order to use appropriate teaching methods and techniques which will help the students to create more interest on study habits. The school should also develop a strategy to improve the level of learning for the low study habit students. If students do not study well and put all efforts to improve their study habits, their achievement level might drop down. So there is a need to develop the study habits of the students to attain more satisfactory marks in their subject. Thus to sustain and to increase good study habits especially for rural area in Tripura, special concern is to be extended among the students homework and class work / assignments. Rural secondary Tribal students can also be instructed to plan a scheduled of balanced learning activities for their study habits. Because urban tribal students don't face problems like the students of rural area. In urban areas people spends their lives with multicultural people through which they get the scope of upgrading their self. Hence the females of our society also get less convenient environment to continue their education. The Present study is very much import, because this study shows the status of study habits of secondary level Tribal student of Tripura and this study also compare the study habits of rural and urban secondary level Tribal student of Tripura. Result also indicates that study habits of the rural Tribal secondary students and urban Tribal secondary schools students are differ significantly. This study will help to identify the domain and an early intervention can help the students to improve their study habits for better carrier performance and to improve their academic achievements. The present study also implication for Parents, Teacher, Policy planner, Administrator and Government.

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"A Study on Parental Involvement & Scholastic Achievement of the Tribal Students at Secondary level in Tripura"

Subhash Sarkar
Kamal Deb
Joydeep Chakraborty

Introduction:

Education is essential for the development of Society. In the broader Sense, education is a kin to growth & development. In this Sense the Span of education is as wide as that of life. It means every experience in life related to education. In its technical Sense, Education is the process by which Society deliberately transmits its accumulated knowledge, skill and values from one generation to another.

Mainly family has responsibility to Socialize Children for making them productive member of Society. The process of education Start in family as soon as the child is born. Right from the ultra wall the child learns how to communicate, crying for mother's milk. Bringing up of the child takes a longer period in comparison to the off springs of the other animals. He/she remains dependent on parents, especially on mother throughout his childhood. In family child starts learning through imitation in the beginning. Later on, when he starts how to Speech mother initiates him in natural activities, as how to spit on and to clean him after natural call. Learning of culture begins at home through his/her parents. Child learns about the environment around him from his/her family member and also his/her parents. By the association of parent's involvement he/she learned many things.

Now the process of education Starts after attaining 3 of year of age. They go to the nursery school at his age. Due to commercialization of

the education there is spate of such school. Usually such there School give a lot of home work. The parents not only help in getting the home work done but do educate their children regularly & also give over-all involvement. The parent's job is to show him how school can extend the learning you began together at home, and how exciting & meaningful this learning can be as preschoolers grow into school age kids, parents become their children's learning Coaches. Through guidance and reminders, parents help their kids organize their time & support their desires to learn new things in and out of school. The foundation of a child future life is laid in the full involvement of parents. The more the parents involvement in the process of imparting education to their children, the more the children might excel in their academic carrier & to become the productive & responsible members of Society. It is widely recognized that if pupils are to maximize their potential from schooling they will need the full involvement of their parents. Attempts to enhance parental involvement in education occupy governments, administrators, educators & parents organizations across North America, Austratala, Continental Europe, Seandinavia, UK and also India.

It is anticipated that parents should play a role not only the physical, Emotional, mental & social development of their own children's but more broadly in the promotion of their own Children's scholastic achievements. The European Commission, for example, holds that the degree of parental involvement is a significant indicator of the quality of schooling. Parental involvement is a Catch – all term for many different activities including at home' good parenting, helping with homework, talking to teachers, attending School functions, through to taking part in school governance, give opportunities for enhancing children's potentialities, providing facilities of children's studies by providing them materialistic goods.

It has been assumed that scholastic academic achievement of student may not only depend on the quality of school & the teachers, rather than extent of parental involvement has vital role to play in scholastic achievement of their kids.

Generally the students of secondary level exists on adolescents. It that phase of human development during which boys and girls move

from childhood to adulthood Mentally, Emotionally, Physically & socially. During adolescence the child needs to be handled with extreme care & understanding. Period of adolescent is one of the most crucial & Critical as well. It is during this time that teens struggle with their own identity. They are progressing into a period of maturation & development that is scary and uncertain. They need guidance and strong involvement features that come from their parents (Garnder 2000). It is a testing period for parents as well. The secondary school learning environment may be more complex than elementary school & academic expectation increase. Children are more likely to have higher academic achievement levels and improved behaviour when parents are involve in their education. Learning begins at home through over all involvement of parents.

The focus of the study is to examine a relationships (if any) between the extent of parental involvement in academic activities of their children & the level of their children's scholastic achievement.

Need and Significance of the study:

Parental Involvement in education of their children has been significantly linked with the quality of education and scholastic achievement of children depends on the environment that he/she enjoy. If this environment are based on full involvement of his parents, they will spread beneficial influence on his idea & his education will be useful not only to him but to the whole community.

Parent's involvement in its broadest context implies shared responsibility for the child's education process. Parental involvement may be different from culture to culture, society to society & also differ from socio-economic status. So parental involvement may have different type, which might have differential influence on scholastic achievement of their children. Both fathers and mothers need a clearer conception of the parent's rote during the secondary school year. "Most of the secondary level children who face problem during exams are high achievers who want to do very well and in the process push themselves both mentally & physically" according to Manju Metha, Assistant Professor of Psychiatry at AIIMS, New Delhi. The number of student

facing anxiety problem goes up from December onwards , when student start feeling the heat, with pressure to do well increasing both at home & at school. Parental involvement at a time like this is a most. Truly speaking a large number of secondary level students fail to reach the goal as well as secure the pass mark in examination. It is a type of wastage indirectly upon the parents as well as government. Parental involvement in scholastic achievement of their children may not only save personal & public spending but also it would be contributively in improving the quality of education of children at individual & national level.

For that reason researchers took this study significant to be conducted to see the parental involvement how it will influencing their children scholastic achievement.

The significance of the study of the topic "A Study on Parental Involvement & Scholastic Achievement of the Secondary Scheduled Tribe Student in Tripura" is vast. Some of the main points are depicted below:-

- Parents are aware of how their involvement and learning activities with their children affects their child's learning ability & future, they may be more actively participate & involve in their child's education.
- The finding of this research may also be beneficial to educational institutions. The results can be utilized to develop school programs associated with parental involvement in school activities. Programs such as these can be implemented to bridge the gap between home & school while improving student academic achievement.
- The result of this study might be useful addition in the existing knowledge of sociology of education.
- The finding of the study might be useful for the policy planners in the education planning division.
- This study is also very much significant because it is related with the secondary level school children and also with the relation of their parental involvement & their academic achievement.
- This study will provide knowledge about the impact of parental involvement with scholastic achievement.

Objectives of the study :

The following objectives are formulated for the proposed study.

1. To compare the parental involvement of boys and girls secondary students belonging to ST categories.
2. To compare the scholastic achievement of boys and girls secondary students of ST Categories.
3. To estimate the relationship between parental involvement and scholastic achievement of secondary level student belonging to ST categories in Tripura.

Hypothesis of the study :

The following Hypothesis have been formed by the researcher for this said study

H.1:- The parental involvement of boys and girls secondary students belonging to ST categories differ significantly.

H.2:- The scholastic achievement of boys and girls secondary students of ST Categories differ significantly.

H.3:- There is a significant relationship between Parental Involvement & scholastic achievement of secondary level student belonging to ST categories in Tripura.

Method :

According to nature of the study descriptive research method was applied because descriptive research methods provide answer of specific question what is? (Best and Kahn, 2006) Therefore, in this research descript research method was applied to get answer of research problem. Primary data and information has been collected by using standardize tool and secondary data collected from schools record.

Tools:

(i) The Parental Involvement Scale by Dr. Vijaya Laxmi Chouhan and Gunjan Ganotra Arora was used for collection of data regarding parental involvement from 180 samples.

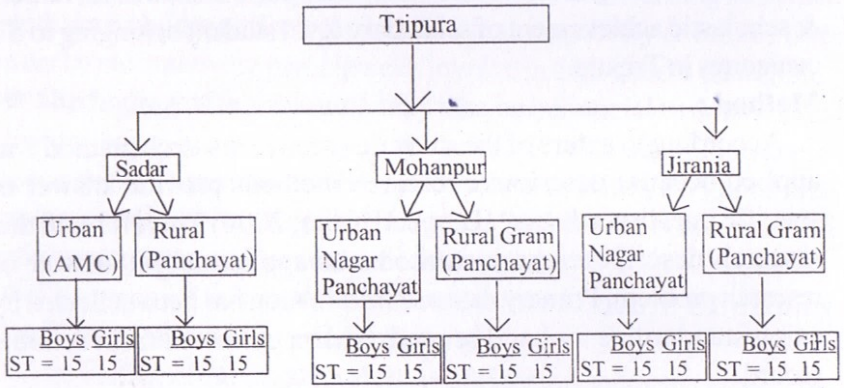
(ii) Tripura Board of Secondary Education results also collected for scholastic achievement.

Sources of the Data:

The researcher selected sample on the basis of the relation between the objective of the study and individuals who are supported to bear the relevant characters on the selection of Scheduled Tribe students in secondary level has been selected from rural & urban area. The raw data have been collected from twenty one different secondary school students under Tripura Board of Secondary Education. Nine from the urban area & twelve from Rural area of West Tripura District. T.B.S.E examinations result collected for the scholastic achievement of ST students.

Sample & Sampling:

Simple Random sampling was used for this study.Tripura
In this study 180 students has been selected from 21 secondary school. Out of 180; 90 students has been selected from urban area & another 90 students selected from rural area. Now out 90 samples in connection with rural & urban area it was divided into 2 categories boys and girls 45 each. Diagram is exhibited below.



Statistical Analysis:

In this present study researcher used Mean, Standard deviation, Co-efficient of Co- relation, &'t' test for data analysis.

Analysis & Interpretation of data:

Objective.1 - To compare the parental involvement of boys and girls secondary students belonging to ST categories.

H.1:- The parental involvement of boys and girls secondary students belonging to ST categories differ significantly.

Table.1:- Showing the significance difference of two means of parental involvement of boys & girls secondary students belonging to ST category.

Sl. No.	Category	N	Mean	SD	D	df	't' value	Level of significance
01	ST boys	90	104.96	12.13	1.29	178	**0.73**	0.05 level
02	ST girls	90	103.67	11.71				**Not significant**

Analysis & Interpretation

The result of the analysis from Table No. 1 revealed that calculated 't' value was 0.73 is lower than the tabulated value (1.97) at 0.05 level of significant at 178 df. Which was statistically not significant at 0.05 level. So the alternative hypothesis was rejected. The result indicates that there were no Significant difference between parental involvement of boys and girls secondary students belonging to ST category.

Objective.2 - To compare the scholastic achievement of boys and girls secondary students of ST Categories.

Hypothesis 2 - The scholastic achievement of boys and girls secondary students of ST Categories differ significantly.

Table No 2:- Showing significance difference between ST boys & ST girls to connection with their scholastic achievement.

Sl. No.	Category	N	Mean	SD	D	df	't' value	Level of significance
01	Scholastic Achievement of ST boys	90	255.17	90.48	2.59	178	**0.19**	0.05 level
02	Scholastic Achievement of ST girls	90	252.58	90.73				**Not significant**

Analysis & Interpretation:

The result of the analysis from Table No. 2 revealed that calculated 't' value was 0.19 is lower than the tabulated value (1.97) at 0.05 level

of significant at 178 df. Which was statistically not significant at 0.05 level. So the alternative hypothesis was rejected. The result indicates that there were no significant difference between Scholastic Achievement of boys and girls of **ST category.**

Objective 3 - To estimate the relationship between parental involvement and scholastic achievement of secondary level student belonging to ST categories in Tripura.

Hypothesis 3 - There is a significant relationship between Parental Involvement & scholastic achievement of secondary level student belonging to ST categories in Tripura.

Table 3:- Correlation co-efficient ('r' value) between parental involvement & scholastic achievement of ST students at secondary School.

Variable	No of Student value	'r'	d f	Level of significance	Remarks
Parental involvement	180	0.92	178	0.05 level	Positive &very high correlation
Scholastic achievement				Significant	

Interpretation: -

From the above table no.3 it was found that the co-efficient of correlation value was 0.92 which was significant at 0.05 level in 178 degree of freedom. The calculated 'r' value was higher than the critical 'r'. Therefore, it can be concluded that there was a positive & significant relationship between parental involvement & scholastic achievement of secondary level ST students. It is indicates that parental involvement is positively correlated to scholastic achievement. Therefore the Hypotheses H.3 is retained.

Findings of the research pertinent to each hypothesis:

Hypothesis 1: The first hypothesis was on parental involvement of ST boys & ST girls. So here result shows that the ST boys and ST girls' students do not differ significantly in relation to their parental involvement.

Hypothesis 2: The 2nd comparison was on scholastic achievement of tribal boys & tribal girls students, here result indicate that there was no appreciable difference was found on scholastic achievement between the two groups of student.

Hypothesis 3: The last hypothesis was there is a significant relationship between parental involvement & scholastic achievement of secondary level student belonging to ST categories in Tripura.

There was a relationship between parental involvement & scholastic achievement of ST students at Secondary school was positive & very high co-relation between them. It was significant at 0.05 level at 178 df.

Conclusion:

Parental Involvement has a strong influence on a broad array of outcomes including scholastic achievement, academic success, behavioural & Psychological Competences, positive attitude towards others and role taking skill. Parent involvement is one of the most important contribution parents can make to the adolescents development. Supportive parents not only help adolescents to define goal but also allocate resources in the form of advice, social contacts, values & monetary support for the young adult. It is widely recognized that, if a child's are to maximize their potential from schooling they will need the full involvement of their parents. The foundation of a child future life is laid in the full involvement of parents.

The more the parents involvement or support in the process of importing education to their children, the more the children might excel in their academic carrier & to become the productive & responsible member of society. Parental involvement is a catch-all term for many different activities including ' at home' good parenting, helping with homework, talking to teachers, attending school functions, through to talking part in school governance. In the present study explores the theoretical and empirical role that parental involvement plays in the production of student scholastic achievement. Our simple theoretical frame work reveals that parental involvement affect the children scholastic achievement. The overall drift of the data also supported the positive relationship between the two variables i.e. the parental involvement in their children's academic activities and the research hypothesis was elevated.

In short it was concluded from the present study that there was a significant relationship between the parental involvement and scholastic

achievement of the students belonging to Scheduled Tribe Secondary School Students.

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'A study on the Academic Achievement of Tribal Students at Secondary level Schools in Tripura'.

Kamal Deb
Baishakhi Bhattacharjee

Introduction:-

Education plays a very vital role for the development of any society as well as for a nation also. Tribal in India have to struggle hard for survival and development. They constitute a large number of population so their development is essential for integrated development of the country as a whole. They are deprived of normal opportunities which may result in intellectual weakness. Literacy and human development are keys to any quantitative social change and those two factors influence demographic behavior. The reservation policy has opened the gates of education to Scheduled Caste (SC) and Scheduled Tribes (ST) low privileged groups. Tripura is the 3rd smallest state of India. It is called one sister of seven sisters of North East India. Three sides of Tripura covered with Bangladesh Border and one side of Tripura linked with Indian state Assam. In Tripura a mixed population can be seen i.e. Tribal and non- tribal people. Education is generally considered as major indicator of any society's as well as individual development. Academic achievement is considered as one of the main component to judge anybody's capacity and total potential. There is a wide difference in the academic achievement of children from different background in our society. The children from more privilege group in our society achieve better result in schools as well in other educational field compare to other deprived group. Tribal take much time to unfold

their abilities in our society. In modern era academic achievement plays an important role in each and every individual developments as well as Nation. The quantitative and qualitative education system has depends on pupils academic achievement in the present, the Academic achievement is one of the top priorities for schools. It is the outcome of education the extent to which a student, teacher or institution has achieved their educational goals. Academic achievement is commonly measured by examinations or continuous assessment but there is no general agreement on how it is best tested or which aspects are most important.

Statement of the Problem:

A study of Academic Achievement of Tribal Secondary level students in Tripura.

Need and Significance of the Study:

The quality of any country depends upon the quality of its citizens. The quality of citizen depends not exclusively, but in critical measure upon the quality of their education. The present study has great need and significance because this study shows about the present academic achievement of tribal students.

Objectives:-

The objective of the study is -

(I) To estimate the Academic Achievement of the secondary ST students in Tripura.

(II) To compare the Academic Achievement of Boys and Girls Secondary level ST Students in Tripura.

(III) To compare the Academic Achievement of Rural and Urban Secondary level ST Students of Tripura.

HYPOTHESIS:-

H.1 – The Academic Achievement of Boys and Girls Secondary level ST students in Tripura differ significantly.

H.2 – The Academic Achievement of Rural and Urban Secondary level ST Students in Tripura differ significantly.

Method: Based on the objectives the methods used in this study is descriptive analytical method.

Tools: (i) Tripura Board of Secondary Education results was collected for Academic Achievement of Secondary level ST students of Tripura.

Sources of the Data:

The raw Data was collected from Rural and Urban Secondary level school under Tripura Board of Secondary Education. 21 secondary level schools randomly selected as sample schools and out of these nine from the urban area & twelve from rural area of Tripura. T.B.S.E examinations result collected for the academic achievement of ST students.

Table.1- List of school from which data was collected.

Urban School	Rural School
1.Bodhjung H.S. School (Sadar) 2.Bodhjung Girls H.S. School (Sadar) 3.Resham Bagan H.S. School (Sadar) 4. Birendra Nagar H.S. School (Jirania) 5.Choudhurybari Girls H.S.School (Jirania) 6.Ranibazar Vidyamandir (Jirania) 7.Mohanpur Girls High School (Mohanpur) 8. Jagatpur High School (Mohanpur) 9. Pallimangal H.S. School	1.Durga Chodhury Para Hemanta Smriti Vidyalay (Sadar) 2.Madabpur High School (Sadar) 3.S.L.Vidyaniketan High School (Sadar) 4.Balavar H.S. School (Sadar) 5. West Noabadi High School (Sadar) 6. Harina Khala HighSchool (Mohanpur) 7.Tarapur High School (Mohanpur) 8.Gopalnagar H.S. School (Mohanpur) 9.Taranagar High School (Mohanpur) 10.Khamarbari High School (Jirania) 11.Champaknagar Class XII School (Jirania) 12.Tripura Loka Sikhalaya High School (Jirania)

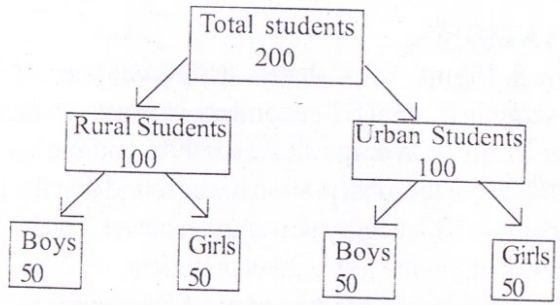
Population: Population of this study was all the ST Secondary level students in different school in Tripura respectively are the population.

Sampling: Simple random sampling was used for this study.

Sample: On that study 200 secondary level ST students was selected from 21 secondary school. Out of 200; 100 students was selected from urban area & another 100 students was selected from rural area. Now out 100 samples in connection with rural & urban area it was divided into 2 categories boys and girls 50 each. Diagram is exhibited below.

Analysis & Interpretation of data:

Objective.1 - To estimate the Academic Achievement of the secondary ST students in Tripura.



Here the researcher studies the Achievement of Secondary level ST students in Tripura. The Total Academic Achievement is divided into three Stage High Achievement, Average / Medium Achievement & Low Achievement.

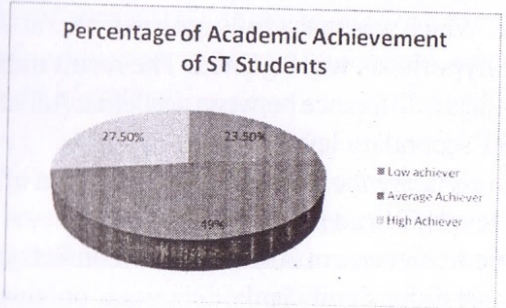
Table No.2 - Academic Achievement Index of ST Student [Boys + Girls]:

SL No.	Raw Score Range	Academic Achivement Status
1	170 & below	Low Achievement
2	171 to 366	Average Achievement
3	367 & above	High Achievement

Table No. 3 :- Shows the percentage of Academic Achievement of ST Students.

Category	Low achiever	Average Achiever	High Achiever
No. of ST Students	47	98	55
Percentage of Academic Achievement of ST Students	**23.50%**	**49%**	**27.50%**

Figure No.1:- Pie chart represents the percentage of academic achievement of ST students.



INTERPRETATION:-

Table No 3 & Figure No 1 shows the percentage of academic achievement score in of total ST secondary students. It show that the High Achiever 27.50%, Average Achiever 49% and the low achiever students 23.50%. From this observation it was found that the maximum number of Students in ST category is average achiever. The high achiever students were more than the low achiever student.

Objective 2 - To compare the Academic Achievement of Boys and Girls Secondary level ST Students in Tripura.

H.1 – Academic Achievement of Boys and Girls Secondary level ST students in Tripura differ significantly.

Table No 4 :- Showing significance difference between ST boys & ST girls to connection with their academic achievement.

Sl. No	Category	N	Mean	SD	D	df	't' value	Level of significance
01	Academic Achievement of ST boys	100	250.15	88.49	2.33	198	0.19	0.05 level
02	Academic Achievement of ST girls	100	247.82	88.32				**Not significant**

Analysis & Interpretation:

The result of the analysis from Table No.4 revealed that calculated't' value was 0.19 is lower than the tabulated value (1.97) at 0.05 level of significant at 198 df. Which was statistically not significant at 0.05 levels? So the alternative hypothesis was rejected. The result indicates that there were no significant difference between academic Achievement of boys and girls of ST secondary level student.

Objective 3 - To compare the Academic Achievement of Rural and Urban Secondary level ST Students of Tripura.

H.2 – The Academic Achievement of Rural and Urban Secondary level ST Students in Tripura differ significantly.

Table No 5 :- Showing significance difference between Rural & Urban Secondary level ST Students of Tripura to connection with their academic achievement.

Sl. No.	Category	N	Mean	SD	D	df	't' value	Level of significance
01	Academic Achievement of Rural ST students	100	234.55	81.36	28.87	198	2.34	0.05 level
02	Academic Achievement of Urban ST students	100	263.42	92.69				**Significant**

Analysis & Interpretation :

The result of the analysis from Table No.5 revealed that calculated't' value was 2.34 is higher than the tabulated value (1.97) at 0.05 level of significant at 198 df. Which was statistically significant at 0.05 levels? So the alternative hypothesis was accepted. The result indicates that there was significant difference between Rural and Urban Secondary level ST students of Tripura to connection with their Academic Achievement.

Findings of the research pertinent to each hypothesis:

Hypothesis 1: The comparison was on academic achievement of tribal boys & tribal girls students, here result indicate that there was no appreciable difference was found on academic achievement between the two groups of student.

Hypothesis 2: The comparison was on academic achievement of rural & urban secondary level ST students, here result indicates that there was appreciable difference was found on academic achievement between the two groups of student.

Conclusion :

This study has examined about the Academic Achievement of Tribal Secondary level students in Tripura. Educating the tribal children and empowering them is a challenge in our society. The above study shows that there was no appreciable difference was found on academic

achievement between the boys and girls. Further the study revealed that the comparison was on academic achievement of rural & urban secondary level ST students. Here result indicates that there was appreciable difference was found on academic achievement between boys and girls. Thus from the above study and analysis of the data generated, we can conclude that there was no significant difference between boys and girls in the results of secondary examination and there was appreciable difference found in the achievement of boys and girls between Rural and Urban areas. This study will help to identity the academic problems of the students helps to improve in their academic achievement. The present study also implication for teachers, policy planner, administrator and Government.

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A Study on the Causes of Backwardness of Tribal Students at Higher Education in Tripura

Mijanur Rahaman

Introduction :

The Indian State must aim to ensure that all sections of society share in the economic and social prosperity of the country. It is widely acknowledged that a large section of the Indian population, especially the tribal communities, have not received the full benefits of development processes undertaken over the past six decades. Indeed, it is recognized that the tribal population has been adversely affected by the developmental projects undertaken during this period. It is imperative that the causes, circumstances and consequences of this situation are studied and analyzed in detail in order to design appropriate interventional measures to remedy the current state of affairs and uphold the progressive principles enshrined in the Constitution of India.

Education is the media through which one can have better understanding in life. Almost all societies, stress on education in order to mould the future generations. Education is the means for many achievements in human civilization but for the development of science and technology the life pattern of man would have been more painful involving lot of human labour. A better life has become possible only through development and the spread of education. All most all the contemporary societies in the world have given preference to the education of their people. At the individual level education brings self-satisfaction. With the formation of a new democratic society, based in new values, education has a very important role to play. In modern India the social responsibility of the educational system assumes great significance. Education can no longer

be only a matter of communication of skill, knowledge and technique but it is also a major vehicle of social transformation. Education is a very complex process, which helps in the development of the body, mind and spirit of an individual. It is not merely a technique, method or an approach, but is a basic weapon for stimulating individuals to think and perform better in ordering their lives in a fruitful manner. Education implies the transmission of culture from one generation to another by creating the power to awaken men to their social responsibilities. It provides a strong link between the past and the present with a view to fashioning a future that meets the socio-economic needs of mankind.

According to the Census report of 2011, The final population of Tripura as on 1st March 2011 was 36,73,917, out of which 18,74,376 males and 17,99,541 females. The ST population of the State was 11,66,813 that consist 31.8 percent of the total population in 2011. Out of this, 5,88,327 were ST males and remaining 5,78,486 the ST females. The total literacy rate of ST population was 56.48 percent, out of which male- ST literate was 67.97 percent while female- ST literate was 44.60 percent in 2001.

Objectives :

1. To study the present status of tribal students at college level
2. To analyze the problems behind their lower participation at higher education level
3. To suggest remedial measures

Nalchar RD Block profile (study area) : It is one of the study areas of the researcher under Sonamura sub-division, west Tripura district presently Sepahijala district. Nalchar RD Block had come into existence in the year 1999 comprising of 37 nos Gram Panchayets and 9 nos. ADC village through trifurcation of Sonamura RD Block, which was organized in the year 1960 at Sonamura comprising of 35 nos. Gram Panchayats and subsequently extended to 75 nos Gram Panchayats. The Block head quarter was shifted from Sonamura to Melaghar in the year 1964.

Total area of this block is 22,207.35 Hect. and population is 1,30,260 as on 28.10.2007 out of which BPL-55.33%, SC-30.16%, ST-13.36%, OBC-20.11%, RM-25.24%. Darkness of illiteracy in almost absent in the Block due to movement of T.L.C/ P.L.C./ C.E.C. Most of the people are depending on agriculture activities, a few percentage of the people are under Govt. services, Pisciculture, small industries, small business, Non-

agri. Labor, Artesian (like pottery, bamboo craft etc.), and others. A good number of educated unemployed youth are waiting for jobs and starting business under different scheme. Some pockets of the block are well famous for producing of vegetables. For upliftment of tribal primitive groups, a growth center has been constructing at Uttar Taibandal under Melaghar block.

Table-1 Profile of study area-

Sl no	GP/ ADC	Population			Number of population				
		Male	Female	Total	SC	ST	OBC	RM	UR
1	Rampada para	1433	1489	2922	-	1481	245	337	168
2	Kaliram	1391	1300	2691	-	1212	56	580	-

Source-Nalchar block profile

Tribal of Tripura are backward in all fields of the society. Education is one of the fields where they are mostly found backward. Among all STs, 56.5 per cent of the population has been recorded as literate, which is higher than the national average for STs (47.1 per cent). The male literacy rate of 68 per cent and female of 44.6 per cent show high gender disparity in literacy. In higher education the number of tribal always decline. But most of the govt. and non govt. opportunities are depended on higher education. On the other side, Education forms an important component in the overall development of individuals, enabling them to greater awareness, better comprehension of their social, political and cultural environment and also facilitating in the improvement of their socio-economic conditions.

Table-2 Tribal students in colleges

kamalpur						
Total students			St			% of STs
Boys	Girls	Total	Boys	Girls	Total	
550	449	999	107	93	200	20.02002
khumlung						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
237	84	321	113	45	158	49.22118
netaji						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
1553	880	2433	276	132	408	16.76942
b b m college						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
2771	871	3642	504	171	675	18.53377

Source: - W.W. Hunter.p-484

Belonia						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
1835	846	2681	312	122	434	16.18799
arts and crafts						
Total students		0	St		0	
Boys	Girls	0	Boys		Girls	0
37	92	129	5	2	7	5.426357
law college						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
86	74	160	23	18	41	25.625
womens college						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
	3042	3042		709	709	23.30703
dhalai politechnic						
Total students		0	St		0	
Boys	Girls	0			0	
182	52	234	76		76	32.47863
kabi nazrul						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
797	408	1205	59	17	76	6.307054
ramthakur college						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
2071	1121	3192	71	33	104	3.258145
ddm college						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
1039	721	1760	374	260	634	36.02273
r k mahavidyalaya						
Boys	Girls	0	Boys	Girls	0	
890	623	1513	158	99	257	16.98612
Amarpur						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
297	185	482	73	22	95	19.70954
mbb college						
Total students		0	St		0	
Boys	Girls	0	Boys	Girls	0	
3412	905	4317	885	119	1004	23.25689

Source- PIO of all colleges :

It is seen from the above table that there is a lack of tribal students at higher education level.

Table-3 unemployee in tripura

Total			ST		
Male	Female	Total	Male	Female	Total
355814	215403	571217	80765	45236	126001

Source-Employment exchange

able-4 Education level of STs

Qualification	Total			ST			%
	Male	Female	Total	Male	Female	Total	
Madhyamik	104002	61273	165275	19477	12089	31566	19.09908
Hs+2	27532	21664	49196	4237	2389	6626	13.46857
BA	18463	14411	32874	1993	972	2965	9.019286
B.SC	4154	2477	6631	159	99	258	3.890816
B. COM	2735	202	2937	215	10	225	7.660878
M A	2763	2729	5492	324	258	582	10.59723
M.Sc	777	605	1382	21	22	43	3.111433
M. Com	512	61	573	42	3	45	7.853403
BE Civil	293	77	370	73	19	92	24.86486
BE Electrica	227	118	345	46	31	77	22.31884
BE Mechani	253	45	298	49	10	59	19.79866
PG civil	17	3	20	1	1	2	10
PG Electrica	9	3	12	0	0	0	0
PG Mechani	7	0	7	0	0	0	0
Diplo Civil	423	40	463	55	9	64	13.82289
Diplo Electri	247	39	286	28	1	29	10.13986
Diplo Mech	345	15	360	34	0	34	9.444444
ITI	1845	158	2003	420	31	451	22.51623
MBBS	47	25	72	9	4	13	18.05556
BDS	42	19	61	7	3	10	16.39344
Vetenary	23	11	34	2	2	4	11.76471
BAMS	37	10	47	6	3	9	19.14894
BHMS	49	32	81	9	2	11	13.58025
Agri Bsc	77	24	101	25	4	29	28.71287
Agri Msc	31	15	46	6	1	7	15.21739
Lawyer	124	30	154	15	4	19	12.33766
Skilled semi	8715	4791	13506	2455	1294	3749	27.75803
BBA	118	36	54	6	4	10	18.51852
BCA	139	44	183	10	5	15	8.196721
MBA	109	28	137	3	0	3	2.189781
MCA	41	21	62	1	0	1	1.612903
Chemical eng	0	1	1	0	0	0	0
Others	6041	2518	8559	1047	191	1238	14.46431

Source-Employment exchange, 31/03/2012

PROBLEMS OF TRIBAL EDUCATION

Analysis of the data :

This review clearly underlines that in spite of constitutional guarantees and persistent efforts, tribal communities continue to lag behind the general population in education. The reasons for this can be categorized as external, internal, and socio-economic. The external constraints are related to problems and difficulties at levels of policy, planning, implementation, and administration. Internal constraints refer to problems associated with the school system, content, curriculum, medium of instruction, pedagogy, academic supervision, monitoring, and teacher-related problems. The third set of problems relates to social, economic, and cultural background of tribal's.

External Constraints :

The perspective adopted for educational development among tribal communities fails to adequately address the specific disadvantages characterizing tribal population. For instance, the population and distance norms formed by the government have not been beneficial to tribal locations because of their sparse population and sporadic residential patterns. Further, in formulating policies and programmes for tribal education it is essential to understand the complex realities of tribal life and the expectation of tribal's from the system, and this has never been done either by the tribal welfare department or by the education department. Consequently, no worthwhile policy for tribal education has been formed. One of the major constraints of tribal education at planning level is the adoption of a dual system of administration. The tribal welfare department deals with tribal life and culture and administers development work at the local level, including education. But the tribal welfare department lacks expertise in educational planning and administration in general, and academic supervision and monitoring in particular. On the other hand, the education department is the sole authority for planning of educational development at state level. It formulates implementation guidelines and instructions regarding curriculum, textbooks, teacher recruitment, transfer policies, and so on. In this the department tends to formulate uniform policies for the

entire state. The school calendar is a case in point, where vacations and holidays cater to the needs of the formal school set up in a non-tribal context, with little consideration for local context and tribal's festivals. This lack of sensitivity to their problems and failure in understanding tribal social reality, coupled with faulty selection and appointment of teachers in tribal areas, have resulted in poor performance and teacher absenteeism in tribal schools. Under the system of dual administration, absence of coordination and complementarily as well as inadequate scope for reciprocal use of respective expertise and experiences between the two departments has invariably stunted educational development among tribals.

Faulty reservation policy- By it, one section of the society gets the opportunity. But those who are residing in villages like Rampada para or Kaliram are not getting the benefits.

Population influx (50% respondent) is one of the main reasons for educational backwardness of tribal population. They lost their rhythm of life.

A comprehensive study of the population of figure as enumerated in the Census reports from 1901 to 2001 shows a progressive decline in the tribal population and a rapid increase of non-tribal. As a result, the ratio of the tribal population to the total population has never been static. This would be evident from the following table-

TABLE: 5 TRIPURA'S DEMOGRAPHIC CHANGE: 1901-2001

Year	Total population	%variation	Non Tribal population	% of non Tribal population	Tribal population	% of Tribal population
1901	173325	25.99	81646	47.11	91697	52.89
1911	229643	32.48	119484	52.04	111303	48.47
1921	3043476	32.59	137937	45.31	171610	56.37
1931	382450	25.63	179123	46.84	203327	52.00
1941	513010	34.14	256019	49.91	256991	50.09
1951	639028	24.56	401071	62.77	237953	37.23
1961	1142005	78.71	781935	68.47	360070	31.50
1971	1556342	36.28	1105798	71.05	450544	28.95
1981	2053058	31.92	1469288	71.56	583920	28.44
1991	2757205	34.30	1903860	69.05	853345	30.95
2001	3191168	16.26	2197142	68.87	993426	31.05

S. Debarma, Census Bibarani 1931; Census of India, series 1, paper 2 of 1992 Final population Total; A Brief Analysis of primary census abstract, pp.48.100.

It is interesting to note here that the non-tribal population of Tripura increased by 41% during 1961-71 whereas India records a growth rate of only 24.54% during 1961-71.

On the other hand, the tribal population ratio gradually decreased from 52.89% 1901 to 31.05 in 2001 in spite of upward growth of population. This decrease in the population ratio in respect of tribal and non tribal people of this state has been primarily caused by the influx of refugees' from East Bengal following the partition of the Country in 1947.

It may be noted here that even before 1947, whenever there were communal riots in east Bengal, the Bengali Hindus would generally take refuge in the state of Tripura. A sizeable influx had taken place during the communal riots in Dhaka in 1941. As a result, the Bengali Hindu population increased tremendously in the state.

Among all the respondents 48.7 per cent respondents have opined that family background is the main cause for lagging behind in higher education. 4.0 per cent respondents have said that inequality in educational institutions leads to their drop out in higher level of education, 4.7 per cent respondents have opined that due to feeling of inferiority scheduled tribe people will not go for higher education, 39.3 per cent respondents have opined that many scheduled tribe students will not continue their higher education because of severe poverty. As a result of poverty many parents send their children to work in an early age. 16.7 per cent respondents have opined that lack of proper guidance in time is responsible for their lesser number in educational institution, 4.7 per cent respondents have said that many scheduled tribe students do not prefer education due to problem of language, 1.7 per cent respondents are of the opinion that as a result of inferiority feeling many scheduled tribe students do not go for education. Thus poverty and problem of English language are main reasons for their lagging behind in technical education.

So far as literacy rate among scheduled tribes is concerned the female literacy rate is lower than males. It may be due to early marriage of girls among scheduled tribes and higher dropouts in primary level of education and feeling of providing education to girls is an unproductive expenditure. Hence many scheduled tribes parents discard higher education for girls. Among all the respondents a majority 67.3 per cent respondents have opined that family discouragement is main factor for the educational backwardness of scheduled tribe women. 13.3 per cent respondents have said that for the female educational backwardness cultural diversity and background is responsible, 10.0 per cent respondents have opined that the female dropout rate is high due to financial problem, 5.7 per cent respondents have opined that girls are educationally backward due to their personal non-interest in getting education, 3.0 per cent respondents have said that most of the girls have developed feeling of inferiority and hence they will not go for education.

i. Dropout: Most of the dropped out children are living with their family. As per the study signifies, majority of their parents do not have proper education and they are early dropouts. The reason their dropout were subjected to poverty and unemployment. But now the situations changed a lot. The parents of the dropped out assert that poverty and finance are no more the issues for their children's drop out. The parents are aware that the project plans that are being implemented for the benefit of tribal uplift. As far as the parents are concerned, the reasons for the dropping out are purely related to individual attitude on education.

ii. Negative attitude - Negative attitude towards schooling are having an in favor attitude towards education. They consider education as a boring process. They still are not convinced of the need of education for their livelihood. They are aware of the allowances from the government for their education. But the negative attitude towards education makes them stay back to their colony surroundings than going to school.

Iii. Peer influence: Many of the parents admitted that peer group influence is the reason for their decision to leave schooling. They were influenced by their friends who stopped education. So they also put a full stop. Some stop education, because any of their siblings would have discontinued education.

iv. Alcoholism of parents: The teachers agreed to state that the alcoholism of parents is a convincing reason for the dropout. They agreed that the children are not getting a presence of mind at home in evenings when his father/ brother/ mother/ relatives/ friends come drunk. This will result in the children to move away from educations. At home, they are not given an atmosphere to study and sometimes nothing to eat too.

v. Early Responsibility: Vinod, 18, a drop out from 9th standard was an example of shouldering the family responsibility at an early stage. He discontinued from education when his father died. His only brother is paralyzed and his mother is sick. The family finance and stability is a valid factor that leads to the dropout of tribal children. He wanted to continue education, indeed it's impossible. There are many tribal students in the
selected region like Vinod, who had to leave education to shoulder their families.

vi. Caste related issues: Some of the dropouts agreed that, to an extent, cast issues were the reasons to stop education. The teachers who associated with this study also state that cast is a major issue for the problem. They agreed, some of the students feel reluctant to sit with a lower cast student or upper cast student and to share the physical properties of learning. This orthodox attitude could be cited as a reason for dropout.

vii. Health issues: Healthcare issues resulted in the dropout of some tribal students in the district. The dropouts pointed out that adequate medical care was not given when it was needed. It made the dropout rate increasing. Many of the tribal students who are dropped out pointed out that they were not given proper medical care while they were sick.

The study explores that family environment is mainly responsible for their dropout in early level of education. Similarly most of the parents force their children to go for work in an early age to meet their basic amenities. It is mainly because of their utter poverty.

Conclusion-

Education is the key to tribal development. Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, but the pace of development has been rather slow. If govt. will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development. Thus higher education is necessary for upward mobility. It plays an important role as a powerful instrument of economic and social changes. It makes significant contribution in raising the quality of life of people. It is through higher education that the all-round progress of weaker sections of the society is possible.

Recommendations :-

Some suggestions for improvement of tribal education are as follows-

a) Literacy campaign - Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.

b) Attitude of the tribal parents - The attitude of the tribal parents toward education should be improved through proper counseling and guidance.

c) Relevant study materials in local languages - All study materials should be supplied in local languages of tribes.

d) Appointment of Local teachers and female teachers - It is suggested to appoint more tribal teachers and female teachers in the tribal areas.

The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.

e) Stipends and various scholarships - Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.

f) Residential schools - More residential schools should be established in each states and districts and extended up to PG level in tribal areas.

g) Social security- Social security of students, especially of adolescent girls is of great concern in residential schools.

h) Proper Monitoring - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.

These suggestions may be introduced in a war footing manner and all concerned from parents, teachers to Heads of the district must work whole-heartedly to achieve cent percent education to all children from 6 to 14 years within a limited span of time and bring a sea change in their society to bring the tribal in to the mainstream.

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AN ANALYSIS OF THE EDUCATION OF TRIBAL GIRLS IN TRIPURA

MONIKA DEBBARMA

INTRODUCTION

Education is an important indicator of the development of society. Its role is not only to impart knowledge, but also helps to resolve social problems like poverty, illiteracy, health problems etc. Today education is a powerful agent of social change which opens the door to economic modernisation and development.

The Scheduled Tribe population represents one of the most socially and economically backward groups in India. According to 2011 census, India has the single largest tribal population in the world with a population of more than 10.2 crores which constitutes 8.6 per cent of the total population.

Tribal communities are inseparable part of the Indian society; they are culturally and traditionally rich but still lagging behind especially tribal girl. They have missed education at different stages and in order to empower them there is a great need of providing opportunities so as to enable them to assume leadership qualities for economic self-reliance and even social transformation. There is a saying that "if you educate a boy, you only educate an individual; if you educate a girl you are educating the whole family". Therefore, in this paper an attempt has been made

Key words: Education, tribal girl, literacy rate, enrolment rate, development

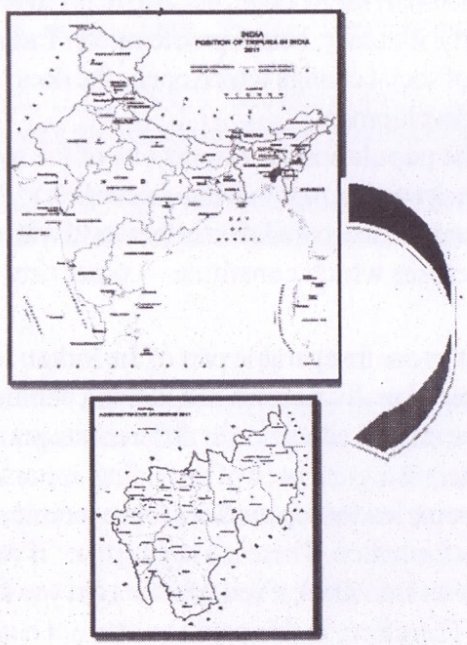
to analyse the educational status of tribal girl education in Tripura and also tried to focus on the issues and challenges responsible for the low literacy rate among tribal girl in Tripura. The present paper is based entirely on secondary sources of information collected from census reports books journals and internet sources.

TRIBAL PROFILE OF TRIPURA

Tripura is a small hilly state situated in the north eastern sector of India with an area 10,486 sq.km. It is lying between 22p 56'00" to24p 32'00" North latitude and 91p 10'00" to 92p 21'00 East longitude.

As per 2011 census of India the total population of Tripura is 36, 73,917 persons and11,66,813 persons are scheduled tribes constituting 31.76% .The state has registered 16.4 per cent decadal growth of ST population in 2001-2011.

Figure 1: Maps showing position of Tripura in India



State is inhabited by different ethnic communities with different culture and traditions. There are nineteen (19) notified STs in the state Of the total population namely : 1) Bhil, 2) Bhutia , 3) Chaimal, 4) Chakma,

5) Garo, 6) Halam, 7) Jamatia, 8) Khasia, 9) Kuki, 10) Lepcha, 11) Lushai, 12) Mog, 13) Munda, 14) Noatia, 15) Orang, 16) Reang, 17) Santhal, 18) Tripuri, and 19) Uchoi.

Table 1

.Population of major Tribes of Tripura, 2011			
Name of Scheduled Tribe	population	male	female
Bhil	3,105	1,609	1,496
Bhutia	28	19	9
Chaimal	549	280	269
Chakma	79,813	40,552	39,261
Garo	12,952	6,409	6,543
Halam,	57,210	28,707	28,503
Jamatia	83,347	41,450	41,897
Khasia	366	173	193
Kuki,	10,965	5,424	5,541
Lepcha	157	86	71
Lushai	5,384	2,659	2,725
Mog	37,893	19,086	18,807
Munda,	14,544	7,415	7,129
Noatia, Murashing	14,298	7,283	7,015
Orang	12,011	6,352	5,659
Reang	1,88,220	95,325	92,895
Santhal	2,913	1,514	1,399
Tripura, Tripuri	5,92,255	2,98,307	2,93,948
Uchai	2,447	1,215	1,232
Generic Tribes etc.	48,356	24,462	23,894
All Schedule Tribes	**11,66,813**	**5,88,327**	**5,78,486**

More than 95% of the tribal populations are living in rural Tripura and only 4.22% are residing in urban Tripura. One third of the total ST population of the state is living in West Tripura district (37 per cent); followed by South Tripura (29.55 per cent), Dhalai (18.05 per cent), and North Tripura (15.38 per cent). Sex ratio of the ST population is 983.

EDUCATIONAL STATUS OF TRIBAL GIRLS

More than 49% of the total tribal population is constituted by tribal female only 4.29% are urban female and rest are rural tribal female (table 2).in the year 2001 female literacy rate recorded was 44.6% of the total STs population which is increased only by 0.4% in the year 2011(.table 3).

Table 2:

Scheduled tribes population in rural and urban Tripura

TRIPURA	TOTAL	MALE	FEMALE
Rural	11,17,566	5,63,908	5,53,658
	95.78%	**50.46%**	**49.54%**
Urban	49,247	24,419	24,828
	4.22%	**4.15%**	**4.29%**
	11,66,813	5,88,327	5,78,486

Source: census of India, 2011

Table 3:

Tribal's Literacy rate by sex and year wise

YEAR	TOTAL	MALE	FEMALE
1981	23.1	58.35	**36.28**
1991	40.37	N.A	N.A
2001	56.5	68	**44.6**
2011	67.17	54.99	**45**

Source: **census reports**

Out of the total Tribal population total 171794(14.72%), STs Female population are attending education institution 163909 female from rural Tripura and 7885 female from Urban Tripura attending educational institutions(table 4).

Table 4: Population attending educational institution by sex and rural/urban

Total/ Rural/ Urban/	Age-group	Total population			Population attending educational institutions		
		Persons	Males	Females	Persons	Males	**Females**
Total	All ages	1166813	588327	578486	357267	185473	**171794**
Rural	All ages	1117566	563908	553658	341510	177601	**163909**
Urban	All ages	49247	24419	24828	15757	7872	**7885**

Source: census of India, 2011

Table 5 shows the female population who have never attended any educational institutions 209866 out of 350579, which constitutes more than 50% female have never attended educational institution. Highest number of female population who have never attended any educations are found in South Tripura (67251) followed by West Tripura (64569), Dhalai (40593) and North Tripura (37453)

Table 5: Population not attending educational institution by sex and district wise

District Name	Never Attended		
West Tripura	Persons	Males	Females
South Tripura	112376	45125	**67251**
Dhalai	67424	26831	**40593**
North Tripura	64812	27359	**37453**

Source: census of India, 2011

Table 6 showing tribal girl students studying at different educational levels in Tripura. From the table it is clear that number of boys studying at different educational level is more than the girls.

Table 6: Tribal students studying at different educational levels

EDUCATION LEVEL	TOTAL PERSONS	MALE	FEMALE
Below Primary	2,36,039	1,21,390	**1,14,649**
Primary	2,10,028	1,16,405	**93,623**
Middle	1,59,410	91,347	**68,063**
Metric/Secondary	58,763	35,170	**23,593**
Higher Secondary	46,198	29,518	**16,680**
Non technical Diploma	66	44	**22**
Technical Diploma	788	577	**211**
Graduate and above	12,074	8,027	**4047**
Unclassified	3,610	1,803	**1,807**

Source: census of India, 2011

ISSUES ASSOCIATED TO EDUCATION

There are various factors responsible for the slow advance of the educational development of tribal women. Some issues and problems associated to the tribal girls' education are as follows:

1) Poor economic status or poverty is a great deterrent to successful education of the tribal children especially for female children. Due to economically backwardness tribal parents does not allow their girls to go educational institutions. 2) Language or the medium of instruction is also one of the major problems. Lack of communication becomes a problem between student and teachers.

3) Parent's attitude is also responsible for the educational backwardness of tribal girls. Parents prefer to stay girls at home to take care of siblings and help them in an economic activity sometimes instead of studying at schools.

4) Untrained teachers, if they get posted in the tribal areas, instead of improving the quality of the education, they degrade the quality, Teachers appointed in the remote areas doesn't get any accommodation facilities. Sometimes they also get appointed for census survey which makes them irregular and hampers the normal routine and affect the education. Appointment of male or female teachers also affects the tribal girl education.

SUGGESTIONS

Some suggestions for the improvement of tribal girl education are as follows:

1. Government and Non- Governmental societies can play an important role by creating awareness among the tribal people about the government programmes and the needs and advantages of the education among tribal women.

2. The tribal teachers who understand the tribal language and culture must be posted in tribal schools. It is also suggested to appoint more female teachers in the tribal areas.

3. Counselling and guidance programmes should be organised for tribal parents to change their attitude towards education.

4. Proper monitoring should be done by higher levels authorities to check the functioning of schools and colleges and teaching methods.

CONCLUSIONS :

Education makes tribal girls not only economically independent but also makes them aware about their rights and responsibilities. Maximum tribal female population is residing in rural areas so it is important to provide educational and transport facilities in those areas so that parents can allow their children to schools. Governments have introduced so many educational programmes but still the literacy rate is not as per expectations. In order to empower them there is a great need of providing opportunities so as to enable them to assume leadership qualities for economic self-reliance and even social transformation.

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Gender issues in Tribal Education
A study of tribal women in Tripura

Jhumli Debbarma

Introduction-

Tripura is a small hilly state having an area of 10,486 sq.km. between 22°10' and 24Ú32' Northern latitude and 91Ú10 and 92 21 eastern longitudes. Ecologically the state is divided into 2 zones (1) the northern and the southern parts have hilly terrain where majority of the tribal groups are found, (2) plain in the eastern region which is populated by multiethnic communities.

As per the census of India 2011 the general literacy rate of Tripura was 87.22%. The male literacy rate was 91.5% and the female literacy rate was 82.7%. The scheduled tribe population of the state was 11, 66,813 which is 31.75% of the total population of the state. There are 19 sub tribes among the ST population of the state with their own cultural identity namely :- Tripuri,Riang,Jamatia,lushai, chakma,Mog, Garo,Kuki,Chaimal, Ochoi,Halam,Khasia,Bhutia, Munda,Orang, Lepcha,Santhal, Bhill, Noatia.

The tribal's in the state are predominantly rural (97.4%). One third of the total ST population live in the west district, followed south Tripura,Dhalai and north Tripura .Tripuri the main dominant ST in the state alone account for more than half of the total ST population followed Riang, Jamatia, Chakma, Halam, Mog, Munda, Kuki and Garo.

According to the census 2011 data the overall literacy rate of the ST of Tripura is 79%, while the male literacy rate is 86.4% and the

female literacy is 71.6%. The most important element for the development of any community is education. It is the most significant tool for the weaker section of the society which is facing challenges in the development process and to adjust themselves to the changing scenario. Education is perhaps commonly referred to as the process of learning and obtaining knowledge towards development. Education and literacy has an intrinsic relationship with any culture and society and there is a need for an evaluation to education.

As mentioned above the male and the female literacy rate of the scheduled tribe of Tripura shows a disparity or gap which usually points towards issues in education of the tribal society. This disparity or gap in terms of literacy tends to be seen in almost among all the ST of Tripura. As generally discussed above we see that the ST population of Tripura is dominantly seen settled in the rural areas in comparison to the urban areas. However, the literacy rate tends to follow the same trends with a widely gap or disparity with the total literacy rate as 79.1% as a whole, with 85% of male literacy and 71.6% as female literacy. The rural and the urban areas have the following trends of male literacy with 86% and female 89.7% while the urban areas have 94.8%male literacy and 89.7% female literacy according to 2011 census of India.

This is to be noted that the gap tend to be much bigger in the rural areas with 16% gap between the male and female literacy rate. In Education " Learning to be and learning to do" have become the two inseparable aspects that is designed to help human to achieve life fulfillment .in this modern era learning "learning to do "is what inspired millions of people to achieve economic freedom ,self dependency and status in life which is itself a important index of human development. And it is the development where everyone has the right to do irrespective of Gender biasness. Among the ST's of Tripura the five tribal communities is taken into account for the comparative gender literacy are Bhill, Jamatia, Lushai Mog, Riang and Tripuri.

According to the 2011 census the literacy rate among the Bhills shows 54% of male literacy,while the female literacy is only45.98%. The Jamatia community shows male literacy 52.9% while the female

literacy rate is 47%. Among the lushai tribe of Tripura the trend is quite the opposite with the female literacy leading with 50.27% and male literacy with 49.72%. This is a quite spectacular insight of the status of women in Lushai community which can inspire others to follow. Among the Mog community the male literacy rate is 54.97% and the female literacy rate is 45%. The Riang tribe shows a large disparity in literacy rate with male literacy of 57.37% and female literacy with 42.62% only. The Tripuri community the dominant tribe of Tripura also shows a much bigger gender disparity in terms of literacy with male literacy of 54.73% and female literacy of 45.26%. As discussed above we have come to the conclusions that the disparity of gender is indeed seen in terms of literacy among the tribes of Tripura.

Table no-1 literacy rate among the 5 tribes of Tripura

Names of the tribes	total population	total no.of literates	Male	female	% of male literacy	% of female literacy
Bhill	3,105	2,240	1,210	1,030	54,015%	5.98%
Jamatia	83,347	62,386	33,049	29,337	52.9%	7.02%
lushai	5,384	4,710	2,342	2,368	49.72%	50.27
Mog	37,893	23,138	12,721	10,417	54.97%	5.02%
Tripuri	5,92,255	4,11,709	2,25,354	1,86,355	54.73	5.26%
Riang	1,88,220	1,09,032	62,559	46,473	57.37%	2.62%

Source:-census of India, 2011

Table no -2 educational levels (tribe-wise)

1.Bhil	education level	total	male	female
	primary level	565	340	225
	middle school	229	131	98
	matric level	52	37	15
	H.s	58	42	16
	graduate	09	08	01
2.Jamatia	primary level	17,386	9,191	8,195
	middle school	13,508	7,480	6,028
	matric level	4,873	2,883	1,990
	H.s	3,436	2,236	1,200
	graduate	773	550	223
3.Lushai	primary level	935	432	503
	middle school	1334	651	683
	matric level	701	378	323
	H.s	572	304	268
	Graduate	332	184	248
4.Mog	primary level	6,783	3,778	3,005
	middle school	4,197	2,381	1,816
	matric level	1,072	604	468
	H.s	1,143	683	460
	Graduate	343	224	119
5.Tripuri	primary level	1,09,204	59,331	49,873
	middle school	91,893	52,205	39,688
	matric level	35,824	20,978	14,846
	H.s	28,454	17,911	10,543
	Graduate	7,017	4,540	2,477
6.Riang	primary level	30,184	18,073	12,111
	middle school	17,415	10,689	6,726
	matric level	5,267	3,578	1,689
	H.s	3,275	2,342	933
	Graduate	804	619	185

Source: - census of India, 2011

Now the glaring question which comes to mind is why and what may be the reasons for these disparities? According to the census of India 2011, there is an interesting finding that the enrolments of students in the primary level among all the tribe is almost equal to percentage. But

as the level of educational stages grows up there seems to be social norms in the tribal society where the girls are not encourage to attend schools /learning institutions or they themselves are not interested nor encouraged to study further. In the matric level the no. of female/ girls attending is almost half compared to the primary level which further goes on decreasing and ending up with a few graduates or above.

Among the Scheduled tribes of Tripura the Riangs shows a very disturbing trend where the female literacy rate is very low compared to the male literacy rate. The enrolment of girl even in the primary level shows a big disparity which continues till the graduation or above level. The disparities in education level have resulted in more percentage of illiteracy among the ST women of Tripura. It is also seen that the illiteracy rate is very high among the ST women of Jamatia 'Tripuri and the Riangs.The illiteracy rate among the male is 40% and female is 60% for the three major tribes for Tripura. The word 'Scheduled Tribe' in the Indian constitution is defined as the ethnic community who are economically and socially backward. Here the word economically should be put to a great emphasis that is referring to the community who do not have strong economic sense or have limited sources for the economic development. Economic development suggests a development in the Human Development Index. As discussed above the disparity in the literacy rate suggest that the status of literacy in the Scheduled tribe woman's are not that very encouraging and need a desperate attempt for up liftment for economic development and some of the problems faced may be discussed as below:-

Circumstances problem:

1. **Isolation:-**The tribal dwells in the forest and hilly areas which have physical barriers like rivers,streams,forest roads,unmettaled roads, which generate an obstruction for the children especially girls to attend schools which is usually many kms away from the tribal villages.

2. **Social problems:-**There are some social and custom bindings among the tribal of Tripura which do not encourage girls after certain age to attend school, rather the girls are encouraged to do the household chores and help the mother to raise the younger siblings. And after certain age

they are married off. After their marriage they certainly do not get neither the opportunity nor the encouragement and get busy with their family life putting full stop to education and get lost in the darkness of illiteracy and become the victims of superstitions outmoded and meaningless practices and harmful habits which affects the future generation also. This lead to the majority reason for the high dropout rate in the middle and high school among the tribal girl/female.

3. **Transport:-**Transport is one of key factor which affect the development of tribal education. In many schools are remorsly connected with the tribal villages.

4. **Environment of family:-**Most of the tribal parents are agricultures and labours; they have little knowledge relating to modern world and environment which leads to limited source for economic development.

5. **Economic factors:-**Economic factors too are responsible for the lack of interest in getting education. It is not easy to send all the children of a family to school. Rather than that the boys/male are send to school and the girls are encourage to help the mother in the household works and to work in the agricultural fields and jhum cultivation. In this condition parents do not want to spare their children of their labour power and allow them to go to school.

6. **Attitude of the parents:-**Tribal parents are basically uneducated. Their illiteracy does not allow them to appreciate the long term value of education. As education does not yield them instant financial benefits, they favor to connect their children especially girls in remunerative services which supplements the family earnings and strengthens the family financial system. Further a few parents who have become aware of the values of education fail to accord education because of poor economic sources.

Problems in school :-1. **Language:-**Language is one of the most common problem for which the tribal are discouraged to attend the school. They feel alienated with the language they don't understand and speak and which is not their mother tongue.

2. **Lack of proper sanitation facilities for girls**:-In most of the government schools in Tripura it is seen that there is a lack of proper

sanitation facilities for girls for which the girls do not feel comfortable to go to school. And this lead to the majority of high dropout in the middle and high school.

3. **Study materials:-**Since many of the tribal dialects do not have their own scripts, regional scripts could be used to write the tribal language. There is an urgent need to prepare instructional materials in their mother tongue.

4. **Attitude of the teachers about tribal culture:-**The non tribal teachers take on an outlook of indifference to tribal languages, custom, culture and life styles. They do not have any interest to recognize the human values ingrained in this folk cultures. When they try to impart an education which neglects these human values and cultures, they fail to make it interesting to the tribal children. The pre conceived notions of the teachers that tribal children cannot grasp anything beyond nature, forest, and agriculture create psychological barriers in expanding the light of education among the tribal.

5.**CURRICULUM:-**curriculum for meta skill up gradation are to be included in terms of tribal games and sports,crafts,folk dance and folk songs, paintings etc which the girls can pursue latter on in their life to make an economic development.

Table no-3 illiteracy rate among the 5 tribes of Tripura

name of the tribes	Total no .illiterates	total no . male	total no female Illiterates	% of male Illiterates	% of female Illiterates
bhill	865	399	466	46.12%	53.87%
Jamatia	20,961	8,401	12,560	40.07%	59.3%
lushai	674	317	357	47.07%	53.3%
mog	14,755	6,365	8,390	43.13%	56.86%
Riang	79,188	32,766	46,422	41.37%	58.62%
Tripuri	1,80,546	72,953	1,07,593	40.00%	60.00%

Source:-census of India, 2011

Government initiatives:-

The government of Tripura along with the central government is taking several initiatives for the up-gradation of the girl/female education. Such examples are formal schooling like:-

1. SARVA SHIKSHA ABHIYAN which provide Rs.1.5 million per district.
2. Providing free textbooks up to Rs.150 for ST girls
3. Opening up residential schools for ST girls which are yet very negligible till date.
4. There is a total of 83 government plus private girl's school in Tripura but only 4 ST residential govt. schools for girls.

Insiders view

As discussed above are the problems which contribute to the very low rate of literacy among the tribal women of Tripura in the primary level which certainly points towards gender biasness. This leads to high rate of illiteracy, very low literacy rate which in turn results in low self confidence, inability to make economic decisions, dependency on others, low standard of living, refraining from modernity of medical treatments and aids among many other problems of psychological, social and economic. Education is the first basic requirement for qualitative improvement .The tribal women of Tripura are dominantly settled in the rural areas and are largely involves in agricultures. It will take at least a generation to change the mentality of the tribal women and education is the best tool to bring the change needed. Being educated means expanding self level of horizon of knowledge which will help the tribal women in their daily life also. With the new acquired knowledge they can better help raise their family. It is well proved that if a woman in a family is educated and literate then the coming generation will be educated and advance in social and economic terms. An economic self independent woman will help build a strong family and a strong nation. A famous king Napoleon De Bonaparte once was quoted as saying "GIVE ME A EDUCATED MOTHER I WILL GIVE YOU A EDUCATED SOCIETY", which is rightly judged till the present day and for the coming future.

Suggestions and conclusion:-

The tribal girls are facing challenges from environment and challenges from the roots of education and it is very hard for them to attain the economic up gradation and development. There is a desperate need for the up gradation of literacy rate and for that it has to be started from the grass root level of primary education. Government should take the following initiatives for improving girl/female education.

1. There should training programs for teachers which should highlight more on tribal education. 2. Special training programs should be for teachers for learning tribal language.
3. There should b an option for learning in mother tongue.
4. More residential STgirls schools should be opened in every 15 kilometers.
5. Provide more reserved government job for tribal teacher with residential accommodations in the primary, middle and high school.
6. Open government coaching centers with residential accommodation for ST girls for the dropouts in madhyamik and higher secondary examination.
7. Organising of meetings in tribal fairs and festive occasions to discuss the importance of education and literacy.
8. Provide free books and essentials for basic education.
9. Encourage the tribal women through self supporting and income generating, economic and other welfare projects.
10. Promote adult education and literacy.
11. Enhance and promote, preserve and support tribal art, culture, and indigenous knowledge.
12. Vocational training for women, encouraging them to gain economic independence.
13. To open more ST girls' hostels for higher secondary and college level so that they are encouraged to pursue higher education.
14. Educational loan for ST girls for pursuing higher education.

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Tribal students and their Activities for Spreading Education in 1940's Tripura

Monisankar Misra
Nayem Hussain

The Background :

The prospect of education in Tripura during the rule of the Maharajas was very disappointing. The state administration did not pay necessary attention for improvement of education[1]. During the Second World War period there were practically no political activities in the State. Almost all of the main political leaders or workers were imprisoned or expelled from the State and order banning political activities was promulgated. At the same time Tripura felt some sort/.... of the 1942 August movement. The student unrest in Tripura became the cause of anxiety for the king. It was at the middle of 1940s that a mass movement on education called Jansiksha Andolan, was launched by the Janasiksha Samiti, a non-government voluntary organization. From that time the state of Tripura witnessed a number of student movements. The spirit of the student movement in the State can be traced back in the philosophy of the Janasiksha Samiti. The basic philosophy of the Samiti was to spread education among the poor tribal people of the State. In this environment the Tripura Rajya Janasiksha Samiti was established on 11 Pous, 1355 Tripura Era corresponding to 27 December, 1945 A. D[2]. The purpose of the movement was to end the social injustices and superstitions through the spread of education.

Reasons of Origin of the Janasiksha Samiti:

A few factors were responsible for the birth of Jansiksha Samiti. The situations arising out of the Second World War and the age old socio-political anomalies necessitated the birth of the Samiti.

Firstly: The rulers of the Native States were very loyal to their British connection. Like others the kings of Tripura placed the entire resources of the state at the disposal of the British Crown during the two World Wars. The financial contribution made by Tripura to the war funds in the Second World War was heavy indeed3. For raising funds the people were exploited. The contribution hampered the welfare activities in the State[1]. Education was totally neglected. As the princely administration was still indifferent towards the question of mass education and the welfare measure, a section of the educated tribal were ready to do something in this respect.

Secondly: Consciously or unconsciously the King gave a fresh impetus to the Janasiksha movement by founding tribal hostels at Umakant Academy at Agrartala and Khowai High Elementary School for the tribal youths. Another hostel for tribal student at Golbazar, Agartala was founded by Oakhairoy Debbarma of Bishalgarh and the King accorded grants to it. At Abhaynagar, Agartala Birchandra Debbarma also founded other hostel for Tribal Students without royal patronage[1]. The tribal students from distant hills got for the first time the scope of receiving education beyond the sphere of Rajkumars and Thakurs. These newly educated youths of the hills played a prominent role in the Janashiksha Andolan.

Thirdly : The condition of the tribal societies in Tripura prior to Janasiksha days was found with superstations and prejudices had taken upper hand. Such system was known as Veth or Begar (meaning forced labour) prevailed, all classes of labours, workman and artisan were compelled to work for the princes and their officials, in many cases the only remuneration being the simplest necessary of food. A few important feudal taxes can be mentioned here. These were Taitung means the hill people were compelled to carry luggage of the officials on tour, Ghar Chukti means family tax on hill people, and Gasuri refers grazing tax

etc. The Sardar-Achhai (Chief of Village), has directed social customs, practices and convention and simplistic shifting cultivation so-long delivered little good to the tribal people. The task that the educated tribal had to undertook for the emancipation of tribal from exploitation. Ignorance stood at the root of all such exploitation[2]. Tribal students understood the need of the time and they were ready to make a movement.

Fourthly : During Second World War, Reang, the most primitive tribes of Tripura, under Ratanmani Noatia rose in revolt against the increased oppressions of the Chowhuries and the Kings effort to recruit military personnel from the Reang youths[3]. The revolt was suppressed by the King in brutal manner and used the other tribal communities against the famine-stricken Reang rebels. Then the other tribal communities felt the King's concept regarding to themselves. And they also understand that illiteracy is the only reason for all exploitation and superstations. It had awakened the tribal people from their lethargy and Janasiksha Samiti start to become popular in the hill areas.

Fifth: The sudden influx of refugees in Tripura from East Pakistan (now Bangladesh) as a result of serious communal disturbance in Dacca in 1942 and Noakhali and Comilla districts in 1946 created added problems for Tripura[1]. Then the demographic structure has changed and it effected to the hill economy of the State. At the same time unsettled weather condition, heavy floods, landslides and loss of crops made famine in Tripura. The hill sections in particular being practically in the pains of famine[2]. They tried to come out from such situation and accepting education is the best way to remove these obstacles.

Sixthly : During the time educated and half-educated tribal youths had little scope for employment in the administration of the State. Some

1 Menon. K. D., (Ed.), "Tripura District Gazetteers", Agartala, 1975, pp. 312-319
2 C. Saroj, "Prekkapat Tripura", TripurDarpan, Agartala, 2006, p. 43. / Leaflet of Tripura Jana SikshaSamiti, Agartala, dt.29thBhadra, 1356, Tripura Era, (1946 A.D.), Courtesy; Sri Manimaya Deb Barma's personal collection, Agartala.
3 B. Suprasanna, (Ed), "Tripura State Gazette Sankalan", Agartala, 1971, was supplement, 14th January, 1942, p. 415.

of the tribal youths in the meantime had passed primary or high-school level. But many of them were living unbearable lives in the post-war situation. Some of these unemployed youths took profession of teaching in the Samiti's primary schools. However, the only avenue opened to them in the state service during war time was that they can enrol themselves as militia in King's bodyguard forces of First Tripura Rifles. But mentally all were not prepared for this profession[3].

According to Aghore Debbarma, the 'Samiti' was born at a meeting at Durga Chowdhury Para where Hemanta Debbarma resided[4]. Immediately it declared aims which were the eradication of illiteracy and struggle against poverty. So a great desire on the part of the tribal people of Tripura to receive learning and education was the main force behind the Samiti's establishment.

Besides all said reason, socio-religious and the economic system could not bring material advantage for the tribal society. Under such circumstances, the newly educated tribal youths realised that in order to end the social injustice and superstations, the people's consciousness was to be first of all awakened. They (understood that illiteracy is the prime pillar of feudal oppression.. But that awareness was impossible without education.

They further realised that in order to be organized against the feudal oppressions the blind loyalty of the tribal people towards the crown should be replaced by democratic ideals. This very realization for which the Janasiksha movement was responsible also gave an impetus to the movement itself. In this light the Jansiksha movement was nothing but a challenge against the monarchy or feudalism[1].This realization was at

1De, R. K., "Socio-Political Movements in India", Mittal Publications, New Delhi, 1998, p.186.
2 Leaflet of Tripura Jana SikshaSamiti, op.cit.
3Roychoudhury, Nalini, Ranjan, "Tripuar through the Ages", Sterling Publication Private Limited", New Delhi, 1983, p. 75.
4Debbarma, Aghore, op.cit. p. 20.
5Pal, Himansu, "Students Movements in Tripura (1950-70)", in the proceedings of NEIHA, Sixth Session, Agartala, 1985, p. 425.

the root of the Janasiksha Samit's rise and a far reaching outlook was active there.

At the initial period only eleven educated youth were at the forefront of the Janasiksha Samiti[2]. Among them important members were, Sudhanwa Debbarma, (President of the Samiti and a teacher of Umakanta Academy), Dasarath Debbarma, Vice President, Hemanta Debbama, Secretary, (and employee in Agriculture Dept.), and AghoreDebbarma, NilmaniDebbarma, Surjya Kumar Debbarma, Pravat Debbarma, Hiran Debbarma etc. According Nalini Ranjan Roychoudhury, president of the Advisory Committee of the Samiti was Hriday Ranjan Debbarma, a retired judge and Dhiren Krishna Debbarma was its Vice-President and others are members[3].Biren Dutta guided the Samiti actively from the background.

The Samiti was born at a meeting at Durga Chowdhury Para where Hemanta Debbarma resided[4]. It declared two aims which were, the eradication of illiteracy and struggle against poverty, the two evils of tribal society. People belonging to the both tribal and non-tribal communities were in fact mobilised in large numbers in the Janasiksha Movement. A good number of teachers belonging to the Bengali community volunteered to run schools. Unfortunately, neither the exact number nor their names can be known today.

The involvement of the tribal people in the Janasiksha Andolan was particularly noticeable. Nowhere in India are tribal people found to express their urge for education as they have done in Tripura5.

Activities of the Janasiksha Samiti :

The name of the Janasiksha Samiti (mass education), was proposed by Jogendra Debbarma, a master of Hermabari. To popularize the mass education movement's big open meetings were being organized in disobedience of the prohibit orders immediately after the conclusion education of the Second World War. The light of education in Tripura was in a very bad shape prior to Janasiksha Samiti coming into existence.

[1]Tripura Administrative Reports, 1943-46, p. 1.
[2] Tripura Administrative Reports, 1932-33, p. 36.
[3]Bandopadhyay, "TripurarItihas", (in Bengali), p. 43.
[4]Menon, K. D., op.cit., pp. 127-128

For improving education the educated tribal youth of Tripura began to establish primary schools in villages and hilly areas. Under the guidance of Biren Datta, primary schools were established at Jampuijala, Takarjala, Padmanagar, Rangapaniya, Ramchandraghat (Bartali), Athaimura, IswarSardarpara, NugraiKabra Para, Vidyamohar, Hazari, Behalabari, Gopalnagar, Radhanagar, Janme-Joynagar, Champaknagar, Akhaliyacherra, Sutarmura, Karaimura, Sidhai, Chebri , Teliamura and some of them had later grown[1]. Within a few years of its initial stage Janasiksha Samiti could start 448 Primary Schools in the remote hill corners of the State[2]. At first 225 schools were accorded grant by the Government. Other 75 schools got grants in instalments in course of time. Our off total school the Government grant was available for 300 schools[3].

With the appointment of Major D. A. W. Brown as State Education minister in 1945, the activities of the JanasikshaSamiti were accelerated. Mr Brown encouraged education all over Tripura. A list of 450 school was placed before the MaharahaBirBikram for Supervisory divisions were created, Sadar-south, Udaipura and Belonia, were put under the charge of Sri Aghore Debbarma, Amarpur and Sabroom were under the charge Sri Sudhanya Debbarma and Hemanta Debbarma, Sadar-north and Khowai were put under the charge of Hemant Debbarma and Sri Dasarath Debbarma. During the year 1946, the number of primary schools and the students were 123 and 5115 respectively. With their initiative a big number of primary schools within a span of two years established in the princely State have perhaps few parallels in the history of Education[4].

Attitude of the reigning monarch was not against the setting up of those schools. But he was not perhaps in favour of their enormous

[1] Das, Suranjan, "Communal Riots in Bengal 1905-1947, Oxford University Press, Delhi, 1993, pp. 93-96.
[2] 'Administrative Reports of Tripura for 1904-42 A. D.' p. 1.
[3] Debbarma, Aghore, "Tripura Communist Party O GanatantrikAndolonerPrathamik Star", (in Bengali), Agartala, 1986, pp. 22-23.
[4] Ibid. p. 20.

increase. This may be due to financial crisis and the feudal nature of the king and mass education might change the loyalty of the people. There was a fear among the King and Thakurs on the ground that the Janasiksha Movement might not be restricted for the movement of education alone. Then some Thakurs lead by Jetendra Thakur set up a Parbatya Upajati Seva Samiti in order to keep their age-old control on the distant illiterate tribal people and to check the influence of the Janasiksha Samiti and described the latter as a 'Samiti of a few children'. Effort was made to attract the members of the Janasiksha Samiti towards the Seva Samiti. But the growth of Seva Samiti was intolerable to the Maharaja as it might create future trouble for capturing of power. He himself then established the Tripura Sangha, but it could not make much attention among the people[1,2].

There is no doubt that the prime motive of the Janasiksha Samiti was spreading education. But the leadership of Janasiksha movement was mainly on the hand of Tripuri community. According to Professor Mahadev Chakraborty, Tripuri community was the majority, comparatively developed, and educated among tribal communities and they took leadership of the movement on their hand[1]. Probably it is the reason that some hill part and communities did not get the light of education.

Finally the Samiti did not remain an organisation only for the spread of education among the backward and hill peoples of Tripura. In 1946 it declared its aims that they were the organization of movement against illiteracy and poverty. Other socio-economic issue came gradually to the forefront. With the withdrawal of ban in 1946 from the political parties, the Samiti found the field clear for starting those other movements. The movement now aimed at transforming Tripura into a place of mass movement for socio-economic justice. The members were already influenced by the communist ideology and hence the

1 Sen, Tripur Chandra, "Tripura in Transition", Agartala, December, 1970, p. 65.
2 Pal, Himansu, op. cit. p. 425.
3 De, R. K., op. cit. p. 387.
4 Ibid. p. 187, / C. Saroj, op. cit. p. 48.

support of the communists behinds its movement greatly concerned the King[2]. There is a rare instance in history, where for the cause of literacy the tribal massed were organised to such an extent to be found in Tripura under the banner of Janasiksha Samiti. Thus the movement laid its foundation stone really of the future education system of Tripura. Later the establishment of Tripura MuktiParishad, the Tripura Ganamukti Parishad, Tripura Upajati Ganamukti Parishad and finally the Communist party as a gradual process arose out of the movements started by the Jansiksha Samiti.

1Datta, Biren, "Amar SmrititeTripurar Communist O GanatantrikAndolanerPathabhumika, (in Bengali), Calcutta, Septembar, 1982, p.39.
2C. Saroj, "Prekkapat Tripura", Tripur Darpan, Agartala, 2006, p. 43.

An Appraisal of Tripuri Women's Status in Takka Tulsi ADC Village under South Tripura District, Tripura

Rajib Debbarma
Saptarshi Mitra

1. Objectives

The main objectives of the study are as follows-
(i) to study whether gender inequality exist in the Tripuri Society,
(ii) to highlight the role played by Tripuri women in family affairs affecting their overall status with respect to occupation, decision-making, asset ownership and education etc.

2. Study Area

The Takka Tulsi ADC village comes under the Poangbari RD Block and Satchand Sub-Division of South Tripura District. The area is mainly characterised by undulating tilla- lunga topography pierced by small rivulets covering an area of 32 km2. The village is located at a distance of 25 km south from South Tripura District HQ, Belonia predominantly inhabited by Tripuri community numbering 1858 persons settled in 415 households.

3. Methodology and Data Base

The study is aimed at the spatial analysis of women's status in Tripuri society. For this purpose, data obtained from the primary and secondary sources, supplemented in making general observations. The Histppgenetic information on the Tripuri community has been derived from published Gazetteers and annual reports of Takka Tulsi ADC village. During the field survey using random sampling techniques, ten per cent households were visited and women folks from different age

groups were interviewed in order to gather knowledge about different dimensions of Tripuri women's status. Perception study to know about the socio-economic status of women had been carried out. The primary data collected are tabulated and graphically represented using bar, pie-diagrams and analysed.

4. Result and Discussion

4.1. Type of Occupation

Participation in economic activity is considered to be an important factor in determining the position of an individual in her family as well as in society. Those who are engaged in an economic activity certainly hold higher status. The assumption holds equally valid for the Tripuri tribes as well. In the case study of Takka Tulsi village, the traditional bound women folks are observed to confine themselves within the four walls owing to weak economic and socio-cultural structure. But recent influence of modernity and new economic pursuits like Rural Employment Guarantee Act (REGA) are opening up new economic vistas and redefining the male female reciprocal relationship in a new way.

In this section, occupation of the respondents has been grouped into eight categories for a meaningful understanding and analysis. Data exhibited in Table 1, reveals the gender disparity in the occupational structure between men and women in the Takka Tulsi village and can be concluded that women's place is at home and the village while the man's place is in the fields, roads and forests. It shows that women are engaged in work that are considered easy job, whereas men work in vocations considered as hard or manly job. In ADC village Takka Tulsi, men work as petty shop keeper/Entrepreneurs (58%), taking care of agricultural fields (36%), unskilled daily labour (24%) etc. but no males were involved in cleaning the yards, taking care of animals and weaving owing to the stereotyping of specific work for different gender and thus handover to females the responsibility of household chores. For instance, women are exclusive in command of managing and running the daily family affairs in the village beginning with cleaning the yard (100%) with sunrise, taking care of animals (96%), spinning and weaving (92%),

cleaning and cooking (96%). A healthy sign of equality in the data tabulated is observed in case of tending the agricultural field for both male and female together standing at 53 per cent and the impact of MNREGA in the occupational structure of unskilled daily labour that stands at 32 per cent for both sharing 44 per cent exclusively for females while exhibiting 24 per cent when it comes to female counter part i.e., male. Thus, participation in few economic activities is proving boon for uplifting the position of women moving away from the expected traditional role of women in a rural setting. Employment and economic independence not only enhancing the position of women, but also bringing about changes in the conventional family system, especially, standard of living, the husband-wife relation, decision-making, family norms, etc.

Table No.1: Types of Occupation of the Respondents (Sample Population) in the Study Area.

	Takka Tulsi ADC Village (in %)			
Type of Occupation	**Male**	**Female**	**Both**	**Total**
Cleaning the yard	00	100	00	100
Taking care of animals	00	96	4	100
Spinning and weaving	00	92	8	100
Cleaning and cooking	00	96	4	100
Shopkeeper/Entrepreneur	58	33	8	100
Unskilled daily labour	24	44	32	100
Tending the agricultural field	36	11	53	100
Collection of wood for cooking	7	59	33	100

Source: Primary Field Survey, 2015-16.

4.2. Asset Ownership by Women

Giving a woman the right to own property is equivalent to giving recognition to her right to economic independence. Property gives some sort of economic security for women in the event of her husband's demise. Especially for non-working women, property is the only source of income. Therefore, it is important to discuss the nature and extent of property ownership among women in the Takka Tulsi village.

Table No. 2: Asset Ownership Among Surveyed Women in Takka Tulsi Village.

Assets Ownership	Takka Tulsi (in %)
Yes	56
No	44
Total	100

Source: Primary Field Survey, 2015-16.

In the present study it has been found that 56 percent of women respondents in the Takka Tulsi village own at least some kind of property. On enquiry it has been further observed that the women's property includes own houses, agricultural land, jewellery and lives tock etc.

Table No.3: Types of Asset Ownership among Women in the Study Area.

Asset Types	Live stock	Jewellery	House	Land	Any other	Total
In Percentage	47	17	17	15	4	100

Source: Primary Field Survey, 2015-16.

On tabulating the distribution of respondents by type of property owned or inherited are the ownership of livestock (47%), especially pig, cow, goat etc is observed to be most common in the Takka Tulsi village. Land ownership (15%) among women is mainly reflected among either whose husband is no more or have married in the same village. A Tripuri woman still considers silver or gold as precious and is owned by 17 per cent of women through inheritance at the time of marriage. Only a few asserted that they got house (17 per cent) from their parents as their husbands have migrated following the Tripuri tradition of "Chamari Amar". In this form of marriage the bridegroom leaves his house and settles down in his father-in-law's house for life. However, as observed during fieldwork the income from the property is either nil or meagre as the husbands generally sell or mortgage these whenever they like.

4.3. Participation of Women in Decision Making

Empowerment of women includes the ability of women to make decisions in the household. In order to assess women's decision-making ability, information on their participation in five different types of decisions - their own health care, making household purchases, making household purchases for daily needs, visiting their family or relatives and what to do with the money the wife earns were collected. Women were asked as to who normally takes each decision: mainly men, women or both together. Further, to understand men's perception on women's participation in household decision-making, men were also asked about their attitudes regarding wife's participation in household decision-making. Specifically, men were asked as to who should have greater say in each decision: the husband, the wife, or both equally.

The compilation of data on participation of women in decision making in the family in the Takka Tulsi village is presented in Table 4. From the data it appears that there is no resolution for which majority of women alone are the main decision makers. Of the five decisions asked about, women, are more likely to make choice about visit to her family or relatives (40%) followed by own health care (30%) themselves. When women in the ADC village has to come to decision concerning them is observed to consult with their husbands and taking permission from them regarding their health care (57%), even how to spend the money she earns together standing at 55 per cent followed by visit to relatives (47%) thus minutely the status of women enjoyed or demanded is reflected in gender disparity.

The study cross-tabulated information on the women's participation in decision making by other background variables like education and women employed for a salary or cash. It appears that women's participation in specific decision making do not vary greatly with their education level, although the proportion of women participating in each decision is higher by women who have Higher Secondary or higher education, compared to women with no education. Employment of women increases the likelihood of their participation in decision making.

Table No.4:
Participation of Women in Decision Making Process.

Decisions	Mainly Men %	Mainly Women %	Both %
Own health care	13	30	57
Major household purchase	33	25	43
Purchase of daily household need	40	20	40
Visit to her family or relatives	13	40	47
What to do with the money			
the wife earns	24	21	55

Source: Primary Field Survey, 2015-16.

4.4. Educational Scenario

Generally, education among tribes in Tripura is very less and in a society education is the most effective vehicle for socialising its members both male and female through imparting values, moulding aspirations. In the study area, almost 50 per cent female respondents are found to be illiterate, while the male percentage stands at 25. The females show a sharp decline in attainment of education as up to middle, 31 per cent, secondary 15 per cent and Higher secondary only 4 per cent showing weak condition of females compared to male counterpart.

Table No. 5: Percentage of Educational Levels of the Respondents in Takka Tulsi Village.

	Takka Tulsi ADC Village	
Educational Status	Male (in Percentage)	Female (in Percentage)
Illiterate	25	50
Up to Middle	45	31
Secondary	23	15
Higher Secondary	7	4
Total	100	100

Source: Primary Field Survey, 2015-16.

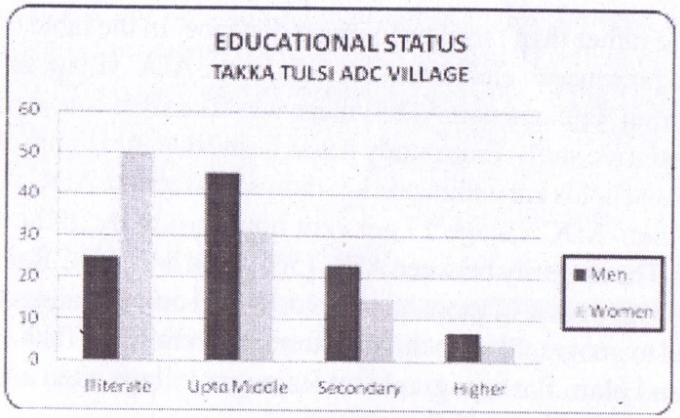
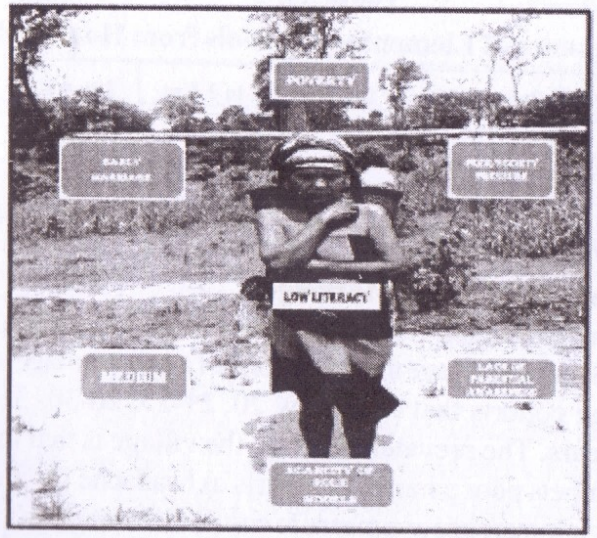


Table No.6 : Educational Attainment in Takka Tulsi Village.



The Causes of Low Educational Status in the Study Area.

4.5. Distance of Primary School

The Nearest school here indicates the shortest distance covered by the student from dwelling to the school. The facility of the school is very much necessity when it comes to the attainment of education. However, geographical inaccessibility to educational institutions often acts as hindrance to availing school facility. Therefore, accessibility of the students with respect to school was taken into consideration as an

advantage rather than families living at distance. In the table 6 with respect to presence of elementary schools, in the ADC village and the neighbouring Rajnagar non-ADC village was taken into consideration for comparative study. From study it was found that maximum 50 per cent of households are within one km radius of school in ADC village while in non-ADC village 73 per cent households are in the same category. The disparity between ADC (50%) and non-ADC Rajnagar village (73%) in case of more households within one km range can be attributed to geographical undulating terrain condition of Takka Tulsi village and plain flat topography at Rajnagar village sited close to international boundary with Bangladesh.

Table No.7

The Presence of Elementary Schools from Households.

Distance (in %)	Below 1 Km	1 to 2 Km	2 to 3 Km	3 to 4 Km	Total
Takka Tulsi	50	37	13	——	100
Rajnagar	73	25	2	——	100

Source: Primary Field Survey, 2015-16.

4.6. Distribution of age at Marriage

The status of women is highly related to age at marriage. During survey of Takka Tulsi village the distribution of age at marriage is divided into five age cohorts that are below 20, 21-25, 26-30, 31-35 and above 35 years. The prevalent trend in the village is that the abject poverty compels poor parents think girls as headache for the family. They often view marriage as a means to ensure their daughter's financial security and to reduce the economic burden of a growing adult on the family. Early marriage means that girls are in wedlock long before they are mature enough to decide about their husband, health, education and awareness regarding social responsibility. From table 8, the evidence of gender inequality in marriage is evident as 70 per cent of girls are observed to marry at the tender age below 20 while in case of male that is only 27 per cent. The strong belief among the local population that early marriage of girls means more strong chances of early motherhood encourages marriage of girls compared to boys. In the

age group of 21 to 25 years 43 per cent of males are seen to have married while the percentage of females stand at 17 reflecting that 87 per cent of females are married before the age of 26 in the Takka Tulsi village. It is clear from the table that the age of marriage of tribal women is low as in the age group of 31-35 meager three per cent is recorded while above 35 it's nil. Thus, prevalence of gender inequality in case of marriage is reflected in the tribal society.

Table No. 8 The Distribution of age (in Percentage) at Marriage by the Respondents.

	Takka Tulsi ADC Village	
Age Cohort	Male (%)	Female (%)
<20	27	70
21-25	43	17
26-30	20	10
31-35	10	3
>35	3	——
TOTAL	100	100

Source: Primary Field Survey, 2015-16.

4.7. Conclusion and Suggestions

In view of the data summarised, we may conclude that the position of Tripuri women in Takka Tulsi is not very satisfactory. Economically women are highly dependent on men. Most of them are engaged in petty services or household based jobs. Besides, their employment does not give them much freedom. Tripuri women are found earning due to sheer necessity rather than for improving their standard of living or social status. After examining several factors for educational backwardness, it was found that poverty is the foremost reason for tribal woman's illiteracy. Data and observation show that education among woman in Takka Tulsi is less on account of poverty as well as the attitude of the community. Tripuri women are mainly engaged in housekeeping jobs like cooking, washing, cleaning, etc. On matters

like economic investments, family budgets, children's higher education, etc., decisions are generally taken by the male members in the family. Women are consulted on petty things. Their role as decision makers in family matters is insignificant.

Last but not the least, it can be concluded that the problem of the status of simple Tripuri women owing to their adherence to traditional values and ethos of socio-cultural setup that they find difficult to come out from. The attainment of education is the only way out to do away with disparity and few suggestions devised for Tripuri women's emancipation are as follows:

- Creating awareness about importance of education among tribal community.
- Parental awareness and counselling about the importance of child education.
- Participation of local NGOs and socio-cultural groups in perpetuation and sustenance of elementary education.
- Advertisement of resource and established persons who have excelled from the village or neighbourhood.

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Importance of Mental Health in Educating Higher Secondary Tribal School Students

Rebeka Debbarma
Anjana Bhattacharjee

Introduction :

Mental health is an essential part of adolescent's overall development and has a complex interactive relationship with their physical health and their ability to succeed in school and in society. Good mental health is associated with better educational and behavioral outcomes. According to WHO Mental health is defined as a state of wellbeing in which individual realize his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community. Many mental health problems emerge in late childhood and early adolescence. Recent studies have identified mental health problems- in particular depression, as a largest cause of burden of disease among the young people (DALYs). Poor mental health can have import effect on the wider health and development of adolescents and is such association with several health and social outcomes such as alcohol tobacco and illicit substance use, adolescent pregnancy, school dropout and delinquent behavior.

An adolescent is the most important stage of human development. Most of the psychological and physiological development occurs during this stage. However, the changing modern lifestyle, poor attachment, lack of love and affection, carrier competition, as well as exposure to violence etc. has generated mental health problems in among the youth. The main cause of mental health problems among adolescents includes.

Biological factors which includes family history of mental health problems. Adverse early life experiences including abuse, neglect, death or a significant loss or trauma.

- Individual psychological factors - including self-esteem, coping skills or thinking style
- Current circumstances - for example, stress from school, money problems or difficult person relationships
- Serious illness or physical injury.
- Drug and alcohol use and experimentation.

The tribal population of our country, as per the 2001 census, is 8.43 crore, constituting 8.2% of the total population. Almost 92% (91.7%) of them are living in rural areas and only 8.3% are living in urban areas. The population of the tribes had grown at a growth rate 24.45% during 1991-2001. More than half of the scheduled tribe population is concentrated in the state of Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan and Jharkhand (Ministry of Tribal Affairs, Govt. of India, 2010).

India is a home to more than 243 million adolescents aged 10-19, who account for quarter of the country's population. According to the 2001 census, the total number of Scheduled tribe adolescent population is 18578789 (22.03) out of which 9660531 are males and 8918258 are females. The tribal adolescents of our country are often deprived of basic education and other facilities which are very much essential for their all round development. Among them the situation of rural tribal adolescents are worse. The lack of education, communication and other health services make them more prone to develop different physical and mental health problems. Again in terms of health, the mental health status of tribal community is significantly ignored. As a result tribal population especially the adolescents is more prone to develop different mental health problems like depression, anxiety, stress, adjustment problems etc.

Thus the present study is an attempt to review the overall situations of mental health status of the tribal adolescents in India, especially in the state of Tripura. Further, the paper is attempted to suggest some

need based measures for improving mental health and well-being of different tribes of India.

Objectives of the study:

The present paper is an attempt to highlight the importance of mental health among tribal adolescent school students. Further, the paper reviews the overall situation of mental health status of the tribal adolescents in India, especially in the state of Tripura. In addition the paper is attempted to suggest some need based measures for improving mental health and well-being of different tribes of India.

Importance of Mental Health

- **Physical health:** The ability to take care of our bodies and especially to manage our stress, which has an incredible impact on our overall wellness, is heavily tied to our mental health. Mental health can help adolescents to be aware of their emotional state and help them to overcome stress which will further help them to maintain good health.
- **Identity and Self-respect:** Healthy mental health can provide adolescents with a sense of identity and self-respect.
- **Mental Well-Being**: mental health affects our attitude and outlook on life. It can also help to alleviate anxiety and avoid depression and mood swings.
- **Relationships**: By better understanding and managing emotions, adolescents can communicate their feelings in a more constructive way. They can understand and relate to those with whom they are in relationships. Adolescents with good mental health tend to enjoy close relationship, and are comfortable with themselves and others. Understanding the needs, feelings, and responses of other will leads to stronger and more fulfilling relationships.
- **Resolve conflict:** Adolescents can take decisions through their emotions and resolve conflict with others. They are also better at negotiation due to the very nature of their ability to understand the needs and desires of others. It's easier to give people what they want if we can perceive what it is.

Mental Health Status of Tribal Adolescent in India:

Yadav et al. (2013) conducted a comparative study on self-esteem among tribal and non-tribal students in Udupi Taluk, Karnataka, India. Their result revealed that more than two third of the tribal student had low self esteem. Thus, indicating significant difference among tribal and nontribal students. Similarly, Ghosh, D. (2013) revealed significant differences between the tribal and non-tribal students on the level of self esteem, academic achievement need and depression. Tribal students possess low self-esteem, low academic achievement and more depression in comparison to the non-tribal students. However study conducted by Prajina and Premsingh (2014) revealed that in spite of the socio-geographic limitation the tribes keep respect themselves- the majority of the respondents show normal level of self-esteem. Ahmed (2012) explains that there is significant difference in the self- concept between tribal and nontribal students. Again research conducted by Bhattacharjee (2010) showed that self esteem of college students differed significantly in relation to their gender and community. This further indicated that male college students possessed high self esteem in comparison to female college students. Again, tribal college students possessed low self esteem in comparison to non-tribal college students.

Nandwana and Joshi (2010) conducted a study on emotional intelligence of tribal adolescents and found that they possessed low emotional intelligence. Majority of adolescents (55%) were found to have poor level of emotional intelligence followed by 35 percent of subjects in average category (Nandwana and Joshi, 2010). Furthermore, study conducted by Sinha (2014) revealed that non-tribal adolescent girls have high level of Emotional Maturity in comparison to the Tribal adolescent boys. Research on the role of gender and community in aggression among adolescents was conducted by Bhattacharjee (2012) and her analysis revealed that tribal adolescents possessed more aggression than non tribal adolescents.

Kumar, Dixit, Chaudhury, and Kenswar (2015) revealed that there were no racial differences in suicidal ideation and psychological discomfort among tribal and nontribal adolescents. Tribal adolescents,

and more specifically tribal boys, had more depression than their nontribal counterparts. Suicidal ideation was positively correlated with psychological discomfort, anxiety, and depression. Similarly, research of Gopal et al. (2012) revealed significantly high prevalence of depression among tribal adolescents than the non-tribal adolescents. However, research done by Parihar and Jha (2015) revealed that gender and cultural differences was not found in depression. Similarly, research conducted by Bhattacharjee (2011) did not revealed any significant differences among tribal and non-tribal students in regard to their anxiety and depression. Dhanjal and Sharma (2012) in their study found that both tribal boys and girls showed non-satisfactory body build and girls exhibited high degree of stress. The findings also exhibited that boys and girls from science stream were found very low stressed whereas comparatively low state of stress were observed among boys and girls of arts stream. Some girls from science stream showed severe state of stress.

Akhtar (2012) revealed that tribal students possessed more anxiety and adjustment related problems when compared to non tribal students. Talukdar & Das (2014) revealed that tribal females have higher level of social adjustment than tribal males. Mathur & Golwarkar (2013) attempted to study the impact of Education, State and Gender on Adjustment among the adolescent tribal students of Rajasthan & Gujarat. On comparing education & gender, state & gender, there was a significant difference on adjustment (educational, social & emotional), which infer that the higher educated students are highly adjusted as compared to the lower educated students.

Conclusion:

The present paper finally concluded that the mental health status of tribal adolescents differs from their non tribal counterparts in different areas. Different studies showed that tribal adolescents possessed low self-esteem and thus have high aggression. They also possessed low emotional intelligence which creates difficulty in their adjustment. This is because Scheduled tribes in India have been for centuries; the most marginalized and exploited people. Over 95% of Scheduled Tribes still

live in rural areas and economic exploitation remains their most acute problem. However, interestingly in respect to some other mental health variables like anxiety and depression it was found to be common for both tribal and non-tribal youth population. Depression is the most, common mental health problem among youth. One in 16 young people aged 16-24 experience and live with depression each year. However, reason for depression among tribal and non-tribal adolescents differs. For non- tribal population school performance, social status with peers, use of technology can cause depression while for tribal youth deprived from basic needs and social isolation can cause depression.

On the basis of the findings, the following measures have been recommended for improving mental health and well-being of the tribal adolescents of our country:

- Provide a system of affordable, available and accessible high quality public day-care centres for all children.
- School psychologists can help prevent or reduce the immediate and long-term effects of adolescent's mental health problems.
- Counseling sessions are to be conducted for the students who have low self esteem to motivate and support them. Immediate actions are to be taken as its effect can have lifelong impact.
- **Family therapy**- Helps to identify conflicts and anxieties and helps the family develop strategies to resolve them.
- Implement evidence based anti-bullying programs and whole-school based interventions to promote mental health and wellbeing, and prevent mental disorders in school.
- Routinely assess day-care centers and schools on whether they promote mental health, providing young people with a sense of identity and self-respect, direction and meaning in life, mastery, belonging, safety, social support and participation.
- Include children, adolescents and their families in planning school environments which promote mental health and wellbeing.
- Train school staff to support children's psychosocial development.
- Include mental health promotion in national school curriculum.
- Awareness campaigning programs to promote a healthy lifestyle for e.g. giving healthy food, exercise, etc.

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Trend among the Tribal Children towards Technical Education: An Analysis in the context of Tripura

Sabbir Kumar Jamatia

INTRODUCTION :

Tripura is one of the seven States located at latitudes between 22°57' N-24°33' N and longitudes between 91°10'E - 92°20'E in the southwest of the North Eastern Region. The State has an international boundary of 839 Km with Bangladesh and a boundary of 162 Km with Indian States of Mizoram and Assam. The small hilly state Tripura has a geographical area of 10,491.69 Sq. Km. Though, it is the smallest State in the region, but it is next to Assam in terms of population. As per the Census Report 2011, total population of the State is 36, 73,917 where in Scheduled Tribes populationis11, 66,813. A total of 19 tribal groups constitute 31.7% population of the State and contribute significantly to the cultural spectrum of the State. The diverse socio-cultural life, traditionally isolated settlement in remote hilly areas and prevailing socio-economic conditions are making the tribal children continue to lag behind in higher education. On contrary, the enrolment of tribal children in the level of elementary education and secondary education is found considerable improvement than the higher education. There is no exemption in the case of technical education also. It is a fact that technical education system of the country is designed to meet the technological needs of the developing economy. The economic prosperity of a country depends mostly upon its technological capabilities and also by industrialization. Technical education plays a vital role in human resource development of the country by creating skilled

manpower, enhancing industrial productivity and improving the quality of life of its people. At present, the technical education covers programmes in engineering, technology, management, architecture, town planning, pharmacy, applied arts & crafts, hotel management and catering technology. Hence, requirement of technical education including training of technical personnel in the emerging areas of Engineering, Science and Technology cannot be ignored for nation building. Considering the importance of technical education, many initiatives are taken by the State as well as Central Government to set up many engineering colleges and polytechnic institutes aimed to sustainable development without environmental degradation by way of applications of science and technology for the socio-economic upliftment and also improvement of quality of life specially weaker section of the people in particular Scheduled Cast and Scheduled Tribe, through micro level planning and people's participation at the grass root level. In spite of many efforts and encouragement from the Government level, the enrolment of tribal children in the technical education both community polytechnics and engineering colleges are not up to the expectation. The present study is an attempt to analyze the present trend among the tribal children towards technical education in the context of Tripura State.

LITERATURE REVIEW :

Article 45 of Indian Constitution provides free and compulsory education for all children up to the age of 14 years. Special provision is made for the development of weaker section of the people specially SCs and STs under in Article 46. Systematic and planned efforts were made by the State as well as Central Government to achieve and fulfill the fundamental commitment. However, even after sixty nine years of independence the goal of universal elementary education has not been achieved so far. Amulya Kumar Behera in 2015 studied the primary education among Tribal People of Mayurbhanj District of Odisha, the most tribal populated and largest (in area) district of Odisha keeping in view the position of primary education and the Government efforts for Universalizing the elementary education [1]. The challenging issue of tribal education in India was studied by Dr. Kabita Kumari Sahu (2014). The study paper analyzed the status of tribal education with literacy

rate, gross enrolment ratio, dropout rates and Gender Parity Index in India [2]. A brief reviewed on education among scheduled tribes was conducted by K. Sujatha (1994). The study concluded with a remark that the perspective plan adopted for educational development of tribal communities fails to adequately address the specific disadvantages characterizing the tribal population. The study finds that one of the major constraints of tribal education at the planning level is the adoption of a dual system of administration [3]. Jobin Joy and M. Srihari (2014) in their study find that implementation of strong constructivist pedagogy and class-oriented learning approach in the tribal areas will be useful in providing adequate education [4].Kamal K. Sridhar (2012) studied the education system in India in socio-linguistic context. The study analyzed the recommendations of the different education commissions and language policy in Indian education [5]. The development of technical education in India and State Policy in the context of historical perspective was studied by BimanSen (1989)[6]. His study examined the strategy taken in the past in development of technical education and also to focus attention on the policy aspect. The present study is aimed to draw total picture among the tribal children in technical education so far the Tripura State is concerned.

MATERIAL & METHOD:

In order to assess the present trends among the tribal children, primary investigation is carried out 5 (five) technical institutes of the State Government. Enrolled data of various branches of engineering are collected from the year 2010-2011 and onwards except women polytechnic. The enrolled data of core engineering branches include Civil Engineering, Electrical Engineering and Mechanical Engineering. Apart from the core engineering branches, enrolled data of other engineering branches are also collected from the community polytechnic institutes of State Government. The enrolled data of Diploma and Degree level engineering courses are segregated for interpretation.

Simultaneously, questionnaire survey was also carried out among50 tribal children of 5 (five) technical institutes to access the data of socio economic scenario profile of their families. The questionnaire survey was done covering 5 (five) technical institute sat the rate 10 (ten) samples from each institute. Data collection process involved open interview

followed by queries on personal, details of parent and issues of job opportunities along with perceived or confessed reasons about core engineering branches and other branches of engineering. Open ended questions and non-directive interviewing techniques were used to gather as much information on details.

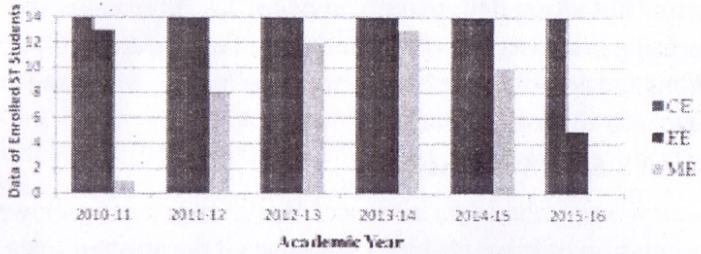
RESULTS & DISCUSSION :

The year wise enrolled data in respect of civil engineering showed high representation of tribal children, because all the allotted seats for ST students are filled up every year. Similar types of trends are observed in the branch of electrical engineering course also. However, enrolment of tribal children in the branch of electrical engineering course significantly declined during the year 2015-16. The prevailing job opportunities in the construction and power sectors greatly influenced the tribal children towards the civil and electrical engineering courses. These apart, considerable fluctuations are observed in the representation of tribal students in the mechanical engineering course. Steady growth of large scale industries in Tripurais causing such fluctuation in enrolment in mechanical engineering course. The overall percentage assessment indicates that in core branches at degree level, percent enrolment are 66.66%, 85.71%, 95.23%, 97.61%, 90.47% and 45.23% during the year 2010-11, 2011-12, 2012-13, 2013-14, 2014-15 and 2015-16 respectively. Year wise degree level enrolled data of tribal children in core engineering branches are shown in Table-1 and figure-1 respectively.

Table-1: Year wise degree level enrolment of tribal students in core engineering branches

Branch	Allotted seat for ST	Year wise degree level enrolment of tribal students in core engineering branches					
		2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
CE	14	14	14	14	14	14	14
EE	14	13	14	14	14	14	05
ME	14	01	08	12	13	10	00
Total	42	28	36	40	41	38	19
%	—	66.66%	85.71%	95.23%	97.61%	90.47%	45.23%

Fig 1: Degree Level Enrolled Data in Core Branches

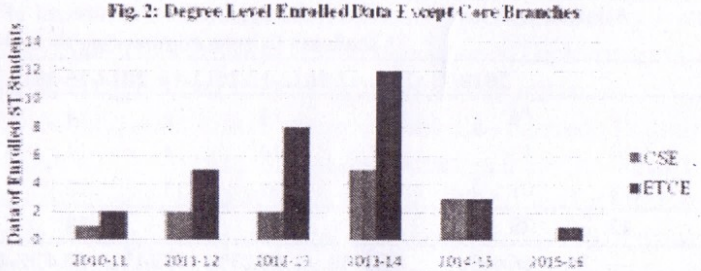


There is no information technology based industry in Tripura. Slow and steady development of IT sector and less job opportunity in Tripura adversely affects the potential job seekers, which in turn affect on enrolment of other engineering courses. As a result, the enrollments of tribal children in other engineering courses are found very less. The percentage enrolment in other engineering branches are 10.71%, 25.00%, 35.71%, 60.71%, 21.42% and 03.57% during the academic year 2010-11, 2011-12, 2012-13, 2013-14, 2014-15 and 2015-16 respectively. Year wise degree level enrolled data of tribal children in other engineering branches are shown in Table-2 and figure-2 respectively.

Table-2: Year wise degree level enrolment of tribal students in other engineering branches except core branches.

Branch	Allotted seat for ST	Year wise degree level enrolment of tribal students in other engineering branches					
		2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
CS&E	14	01	02	02	05	03	00
ETCE	14	02	05	08	12	03	01
Total	**28**	**03**	**07**	**10**	**17**	**06**	**01**
%	—	**10.28%**	**25.00%**	**35.71%**	**60.71%**	**21.42%**	**03.57%**

Fig. 2: Degree Level Enrolled Data Except Core Branches

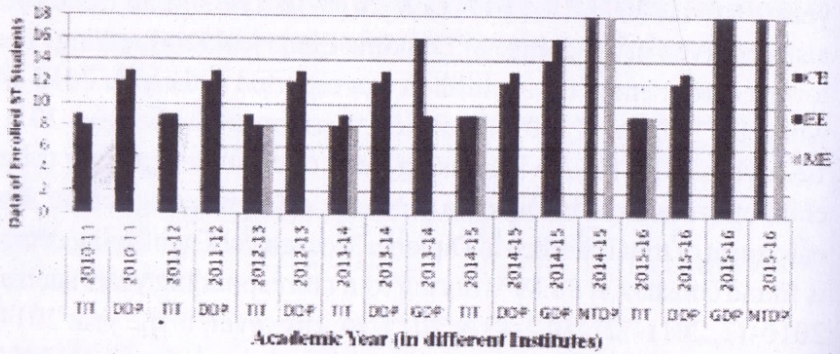


Apart from the degree engineering colleges, a phenomenal expansion in the number of diploma level polytechnic institutions is observed in the State. It is true that the diploma engineering courses in our polytechnics are mostly theoretical with very little practical. However, in order to bring about qualitative improvement, the community polytechnics are found great success so far the standard of technical education is concerned. The involvement of polytechnics in rural development work has been proved beyond doubt that they have become major instruments in bringing about socio-economic transformation to the rural areas of the state. The polytechnic institutes have become an effective agent in increase of productivity, generating employment and improving life style of rural masses. There also a corresponding increase in the enrolment of students in diploma level polytechnic institutions. The enrolments of tribal students in diploma level polytechnic institutions specially core engineering branches are quite high. The percentage enrolment of tribal children in Diploma Civil Engineering varies 92.30% to 100% during the last six years. The lowest enrolment of tribal children 92.30% was observed in the year 2013-14 and highest enrolment observed in the year 2010-11, 2011-12, 2012-13 & 2015-16.The similar trends are also observed in the course of Diploma Electrical Engineering. The lowest enrolment of tribal children was reported in the year 2013-14 which is 77.50% and 100% enrolment was reported in the years 2011-12 & year 2015-16. An increasing trend of enrolment among tribal children is observed in Diploma Mechanical Engineering course. The enrolment of tribal children in Diploma Mechanical Engineering course is found constant at 88.89% during four corresponding years such as 2010-11, 2011-12, 2012-13 & 2013-14. However, in the year 2014-15 and 2015-16, these percentage enrolments were found at 100%. Interpreted data indicates that overall enrolment in core engineering branches are found 99% from 2011-12 onwards especially diploma level in four technical institutes. The year wise records of enrolment of tribal children in diploma level in core engineering branches are presented in Table-3 and figure-3.

Table-3: Records of enrolment in Diploma level in core engineering branches

Branch	Institute	Allotted seat	Year wise records of enrolment of tribal children in various core engineering branches					
		2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
CE								
	TIT 09	09	09	09	08	09	09
	DDP 12	12	12	12	12	12	12
	GDP 18	-	-	-	16	14	18
	NTDP 18	-	-	-	-	18	18
	Total	21	21	21	36	53	57
	%	100%	100%	100%	92.30%	92.98%	100%
EE	TIT 09	08	09	08	09	09	09
	DDP 13	13	13	13	13	13	13
	GDP 18	-	-	-	09	16	18
	Total	21	22	21	31	38	40
	%	95.45%	100%	95.45%	77.50%	95%	100%
ME	TIT 09	08	08	08	08	09	09
	NTDP 18	-	-	-	-	18	18
	Total	08	08	08	08	27	27
	%	88.89%	88.89%	88.89%	88.89%	100%	100%

Fig. 3: Diploma Level Enrolled Data in Core Branches



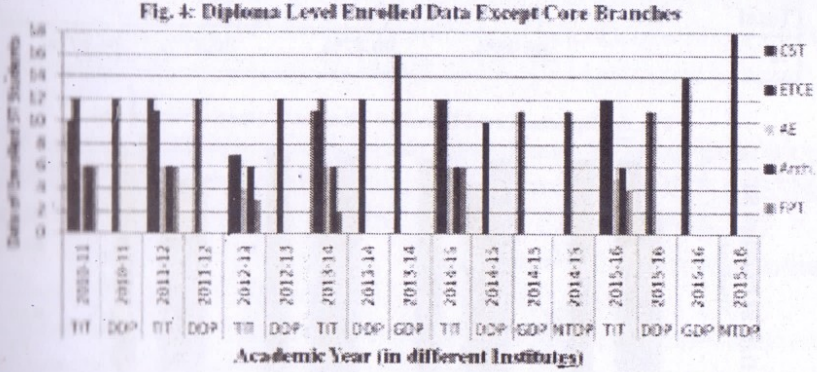
The enrolment of degree and diploma level in other engineering branches such as Computer Science &Technology (CST), Electronics and Telecommunication Engineering, Architecture Engineering, Automobile Engineering, Food Processing Technology showed quite uneven among tribal children. The data indicates that enrolments of tribal children in diploma level other engineering branches are much better than of degree level. Records

of enrolment among tribes in diploma level other engineering branches are shown in table-4 and its distribution is depicted through bar diagram in figure-4. The interpreted data indicates that more than 90% enrolment reported during the academic year 2010-11, 2011-12, 2013-14 and 2015-16. On contrary, during academic year 2012-13 and 2014 -2015, the enrolments of tribal children are found 72.22% and 82.22% respectively.

Table-4 : Records of enrolment in Diploma level in other engineering branches

Branch	Institute	Allotted seat	Year wise records of enrolment of tribal childrenin other engineering (diploma) branches					
			2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
CST	TIT	12	10	12	07	11	12	12
	GDP	18	—	—	—	16	11	14
ETCE	DDP	12	12	12	12	12	10	11
	TIT	12	12	11	07	12	12	12
	NTDP	18	—	—	—	—	11	18
Auto	TIT	06	06	06	04	06	06	05
Arch	TIT	06	06	06	06	06	06	06
FPT	TIT	06	06	06	03	02	06	04
	Total	**90**	**52**	**53**	**39**	**65**	**74**	**82**
	%	—	**95.23%**	**98.15%**	**72.22%**	**90.27%**	**82.22%**	**91.11%**

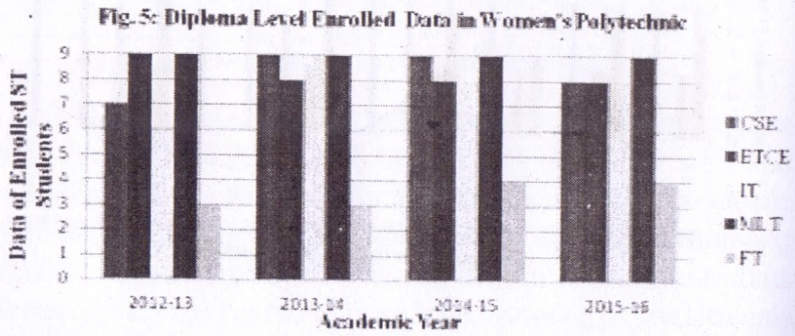
Fig. 4: Diploma Level Enrolled Data Except Core Branches



In order to bridge social gaps and to ensure equal participation among the girls in technical education, a women polytechnic has set up by the State Government. In spite of some gender segregation in education, employment and position in the society, the enrolment of tribal children in women based polytechnic is found satisfactory participation. The interpreted data indicates that more than 80% enrolment is reported every academic year during 2012-13 to 2015-16 in diploma level technical education. The highest enrolment reported during the year 2013-14 & 2014-15 and lowest enrolment of 80.95% was observed in the academic year 2012-13.The year wise diploma level enrolment of tribal children in a women's polytechnic is shown in table-4 and depicted in the figure-4.

Table-5: Year wise diploma level enrolment of tribal children in a women's polytechnic

Branch	Allotted seat for ST	Year wise diploma level enrolment of tribal students in a women's polytechnic			
		2012-13	2013-14	2014-15	2015-16
ETCE	09	09	08	08	08
CST	09	07	09	09	08
IT	09	06	09	08	08
MLT	09	09	09	09	09
FT	06	03	03	04	04
Total	**42**	**34**	**38**	**38**	**37**
%	—	**80.95%**	**90.47%**	**90.47%**	**88.09%**



CONCLUSION:

Interpretation of enrolment data both core and other engineering branches clearly showed specific interest among the tribal children on core engineering branches than of other engineering branches. The trend analysis clearly indicates that considerable increase of representation of tribal children in diploma level technical education of core engineering branches. Similar trends are observed in the degree level core engineering branches. Potential job opportunity has significantly influenced among the tribal children towards technical education especially in core branches of engineering. But, for rest of the branches, the representation of tribal children showed considerable variation. Close cooperation between technical education and industry need to be strengthened for further improvement of enrolment in other engineering braches. Introduction of such cooperation not only strengthen quality of technical education, it will also helpful for job seeker to get employments. Moreover, increasing trend of enrolment of tribal girls/ women in technical education indicates positive sign towards effective participation in socio-economic activities of the State. The finding of present study is that in spite of socio economic barrier and linguistic problem, the tribal children are considerably found confined in technical education.

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Tribal Children's R.T.E. in Tripura - A Human Right Perspective

Saini Sarkar

Introduction:

Education is training of the mind and not stuffing the brain. It is accepted that education by which the character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet, the end of all education, all training should be towards complete making of human being. The end and aim of all training is to make the human to grow. The training by which the expression of will is brought under control and becomes fruitful is called education. In short education is national wealth essential for the nation's progress and personal.

Child right to education: The right to education as a human right of children has been universally recognized since the UDHR adopted in 1948 and has since then was enshrined in various international conventions, National constitutions and development plans.

The right to education is an enabling right to "creates the voices" through which other rights can be claimed and protected and without education people lack the capacity to achieve valuable goals as a part of their life and if people have access to education they can develop the skills, capacity and confidence to secure all other rights. Education gives people the ability to access the information detailing the range of rights that they hold and the government's obligations for their attainment.

Education of tribal has always been a matter a great concern and the lack of it has always had negative impact on the development of the

tribal people1. Primary education in the rural and remote areas has suffered due to lack of institutional facilities, absence of teachers, study materials and other physical facilities in the primary schools2. The tribal communities has since the British period faced social political economic and civil exclusion which even after independence had its impact some time reflected in the attitudes of the society and some times in the attitudes of the social or even government institutions. Their development is gradual but thrust for inclusion in all peripheries they were long deprived off out busted in not only plethora of literatures but as political violence as well as the last resort as a means of emancipation. Education as the first step of social justice is their righteous claim and states holistic obligation. Tribal education is of great concern for nation toward her marginalised tribal sons and daughters.

Education and Role of International Instruments:

Provisions favouring availing of education for children irrespective of their individual or collective status can be traced in most of the pivotal international instruments and documents adopted for promotion and protection of human rights. The declaration on the right of the child remarks, "Mankind owes to the child the best that it has to give". Thus education is given room in international scenario not only for the prospect of the present generation but also to secure a full flagged development of human rights of the next generation as well. Preference to education by International community may be explained through the acts of United Nations such as.

1. UN and Education

The United Nation that reflects the perception of the international community for maintenance of international peace and security; and out of different mechanisms appreciated by UN to vindicate the same

1 Bhattacharjee G. 1996 status of tribal women of Tripura as depicted by literacy and occupation in different census reforms and some hints of their development. TUI- A Quarterly Research Journal on Tribal Life and Culrute. Vol VI.

2 Biswas Sapna and Deb Prasad Sikdar, Language problems of Kok-borok speaking Tribal Students pof Tripura, IJAHMS

via Human Right, education is also taken up as a effective means like, the Un & peace Education, UNESCO & peace Education, peace Education & the rights of children, the UN and Disarmament education, peace Education as a Human Right, the UN and education for tolerance, Peace Education and a culture of peace. Thus education is the divine mechanism that pays no heed to the strengthen demarcation of territorial and sovereignty limitation of human right and such is bless for the stake holders of both present as well as next generation irrespective of any discrimination.

2. Universal Declaration of Human Rights

The International Bill of Human Right as the long cherished aspiration of the earthly cosmos through the first declaration of human right made right to education a jus cozen that was later on followed by ICESCR, 1966. Provisions relating to education in the said declaration explain that1,

i. everyone has the right to education. Education shall be free, at least in the elementary & fundamental stages.

ii. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

iii. Parents have a prior right to choose the kind of education that shall be given to their children.

1. U.N.E.S.C.O. and Education

The United Nations Educational Scientific and Cultural Organisation, being a primary organ of the united nation set forth that three objectives with regards to education –

a. Promote education as a Fundamental right in accordance with the UDHR.

b. Improve the quality of education through the diversification of contents and methods and the promotion of universally shared values.

c. Promote experimentation, innovation and the diffusion and sharing of information and best practice, as well as policy dialog in education.

1 Article 26 (1), (2), (3) of Universal Declaration of Human Rights, 1948

2. Declaration of the right of the child –

The Declaration of the right of the child, 1959 is the first ever made declaration in that provides status, right and a firm hope of justice to the children in the international arena and recognition of international community.

Principal -7 of the said Declaration says that the child is entitled to receive education which shall be free & compulsory, at least in the elementary stages.

5) UNESCO Convention against Discrimination in Education - CADE

CADE is a convention adopted by UNESCO in 1960 aiming to combat Segregation and discrimination in the field of education. It has entered into force in 1962.

6) International covenant on Economic, Social & Cultural Rights

Art-13-

The State Parties to the present covenant recognize the right of everyone to education .They agree the education shall be directed to the full dev. of the human personality and the sense of its dignity, & shall strengthen the respect for human rights and fundamental freedoms.

The State parties to the present covenant recognize that, with a view to achieving the full realization of this right: - Primary education shall be compulsory& available free to all.

7) The United Nations Convention on the rights of the child-

Provisions relating to education in the said convention under Art-28 explains that state parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall in particular – make primary education compulsory and available free to all.

Education and National Perspective

Education is the back bone of a nation. The all round development of a nation depends upon the system of education to a great extent. There are certain necessities of human life without which no man can live a life of his own with pleasure, education is one of them. It helps human to be a humane in true sense and be compatible in human society.

Constitutional Mandates about Education.

The various constitutional provisions regarding education in India are in accordance with our political, economic, social and cultural needs. These provisions aim at fulfilling the aspirations of the people through the medium of education. The constitution of India has provided a large no of clauses & arts, which have a direct or indirect bearing on education. There are as follows-

Article 15 of the Constitution of India on its second part beholds the concept of Positive Discrimination as a redress of corrective justice philosophy or social justice even though it may apparently seem to be an anti-thesis of No discrimination clause. It advocates that state can make special provisions for educational upliftment of the women and children1.

Clause (4) of Art-15 of the C.O.I. may at 1st sight appear to be a blanket provisions protecting any kind of beneficial discrimination in the nature of special provisions for the benefit of backward classes.

Art-15(A) reads as "Nothing in this Art or in clause (2) of Art 29 shall prevent the state from making any special provisions for the advancement of any socially and educationally back ward classes of citizens or for the schedule caste and the Schedule Tribes.

Art-15(5) (Added by 93rd Amendment in 2005) includes special provision for SC & ST in matter of Admission in any educational institutions.

Art-21(A) guarantees the Right to Education which was earlier a Directive Principle of State under part IV and later on owing to its pivotal role in all-round development of nation was added as a fundamental right by 86th Amendment in 2002.This Art says education for all children of the age of 6 to 14 is a Fundamental right. It provides that "the State shall provide free & compulsory education to all children of the age of 6 to 14 years in such manner as the state may by law, determine."

Art-46 of the Constitution of India Under Part VI directs the state to promotion of educational & economic interests of S.C & S.T & other weaker sections. The state shall promote with special case the

educational & economic interests of the weaker sections of the people, & in particular of the schedule castes & the schedule Tribes, & to protect from social, injustice and all forms of exploitation.

Art-350 (a) facilities for instruction in mother tongue at primary stage saying that it shall be the endeavour of every state and of every local authorities within the state "to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups and the president may issue such directions to any state as he considers necessary or proper for securing the provision of such facilities.

1.Right of children of free and compulsory Education Act, 2009.

RTE or the Right to education act passed on 4th August 2009, which describes the modalities of the provisions of free and compulsory education for children of age between 6 to14 in India under Art 21(A) of Constitution of India. India becomes one of 135 countries to make education a fundamental right of every child when the act came in to force on 1st April 2010.

Art-3 (i) & (2) of the said Act provide right of child to free & compulsory education. The Act provides for a special organization, the National Commission for the protection of child Rights on autonomous body set up in 2007 to monitor the implementation of the Act, together with commission to set up by the states. The salient features of the Right to children for free & compulsory education Act, 2009, are as follows:

1) Free & compulsory education to all children of India in the 6 to 14 age group.
2) No child shall be held back, expelled or required to pass a board examination until completion of elementary education.
3) Provide 25% reservation for economically disadvantaged communities in admission to class one in all private schools.
4) Mandates improvements in quality of edu.etc.

2. Education of Tribal Children in India

"The tribal people being the original inhabitants of India constitute a significant part of the vast nation. They have been dwelling in the forests

surrounded by hills for a long period. Their social structure, their culture and their language are quite different from the general people of India."1The Indian Constitution assigns special status to the scheduled Tribes (STs), traditionally referred to as adivasis, or tribes or tribal, STs constitute about 8% of the Indian population. There are 573 scheduled Tribes living in different parts of the country, having their own languages different from the one mostly spoken in the state where they live.

The term tribe or tribal is not defined anywhere in the constitution although according to the Art- 342, ST represents the tribe or tribal communities that are notified by the President. Tribes are not part of the traditional Hindu caste structure. STs in India are more like the "Indigenous" or native people" in other parts of the world.

Scheduled Tribes are one of the most deprived and marginalized groups with respect to education. Education of ST Children is considered important, not only because of the constitutional obligation but as a crucial input for total development of Tribal communities.

An important development in the policy towards education of tribal is the National Policy on Education (NPE), 1986 which specified among other things the following.

1) Priority will be accorded to opening primary Schools in Tribal areas.
2) ST Youths will be encouraged to take up teaching in Tribal Areas.
3) Ashrams Schools/Residential schools will be established on a large scale in Tribal Areas.

Sarva Shiksha Abhijan-

The National Programme of Sarva Shiksha Abhiyan (SSA), which aims to achieve Universal Elementary Education (UEE), has a special focus on education of Tribal children. Tribal children are an important constituent of the special focus group (SFG) under SSA. One of the super goals of SSA was to "bridge all gender and social category gaps at primary stage by 2007.

STs are at different levels of socio-economic and educational development. STs in North Eastern States and those settled in urban

1 Article 15 (3)

and semi-urban areas are comparatively better placed. The problems of education of the ST children vary from area to area and tribe to tribe. Therefore, SSA emphases on area specific and tribe specific planning and implementation of interventions, which could meet the learning needs of ST children.

SSA provides some amount per district per year for specific interventions for education of ST/SC children. It also provides free text books for girls and ST/SC Children. The other components under the broad frameworks of SSA which have an impact on Primary education of Tribal Children are –

1. School Facility to be set up within one Km of all habitants.
2. Free mid-day meal to all children at primary stage.

One of the problems in providing education to the tribal children is with respect to setting up schooling facilities in small scattered and remote tribal habitations. The majority of the ST Population lives in sparsely populated habitation in the interior and inaccessible hilly and forest areas of the country.

Primary education for tribal children in Tripura

Tripura is the second smallest state in northeast India and the third smallest state in the country. About 30% of Tripura's Population are Schedule Tribes. Kokborok speaking Tripuri people are the major group among the 19 tribes and many sub-tribes. Schools in Tripura are run by the state government, TTAADC and private organisations, which includes religious institutions. Instructions in school are mainly in English or Bengali, through Kokborok and other regional languages are also used. Some special schools include Jawahar Navadaya Vidyalaya, Kasturba Gandhi Balika Vidyalaya, residential schools run by Tripura Tribal Welfare Residential Educational Institutions Society (TWREIS).

Tripura has a total 4,455 schools of which 2,298 are primary schools2. The state govt is making every effort for spreading education every to the grass root level. The compulsory and free education scheme launched by the government provides education to the students within 6 to 14 years of age. Presently the number of Junior basic schools in Tripura is 2409 and number of Junior basic School managed by School

education department including state govt and aided schools and TTAADC is 2273 and Percentage of Dropout rate of 2014 -15 in Primary stage (1-5) boys is 3.69 % & girls is 3.65 %3.

Education in Tripura has developed at a very fast pace since its formation on 21st January 19721. Tripura education department was established with the aim of enhancing the academic scenario of the state. The state government is making every effort for spreading education even at the grass root level. The compulsory and free education scheme was launched by the government and it provides education to all students within 6 – 14 years of age.

Statistical Reports

The planning commission report on India Vision 2020 observes that the successful education policy would play a major role in the fields of national development in political, economic, technical, scientific, social and environmental. Education is the foundation for a vibrant democracy, growth of productivity and income and employment opportunities2.

Like all other states in Tripura the general educational institution and at-least those of state authority or state funded goes by the permissible policies under article 15 of the constitution of India for sake of educational upliftment of the scheduled tribal groups of students. And in addition there are institutions that are built with the specific needs and concerns for childrens from the scheduled groups keeping their issues in consideration. Thus the overall data available shall be essential to analysis to get the glimpse of the scope tribal children education at primary stage. Block, Municipal Corporation and/or Municipal Council wise break up of primary Schools opened by the year 2015 has been enlisted below along with other related issues like children with special needs, enrolment rate, promotion rate, retention rate and drop-out rate etc.

[1] According to Economic Review of Tripura 2010-2011,
[2] As per Unified District Information System for Education.

Undivided West Tripura District1

BLOCK/ MUNICIPAL COUNCIL	No. of Primary Schools		
	ADC	Non ADC	Total
AMC	0	15	15
MOHANPUR	6	17	23
HEZAMARA	23	0	23
JIRANIA	18	19	37
MANDAI	23	0	23
TOTAL(SADAR)	**70**	**51**	**121**
BISHALGARH	5	22	27
DUKLI	4	13	17
JAMPUIJALA	21	0	21
TOTAL(BISHALGARH)	**30**	**35**	**65**
MELAGHAR	11	27	38
KATHALIA	6	18	24
BOXANAGAR	3	21	24
TOTAL (SONAMURA)	**20**	**66**	**86**
KHOWAI	2	21	23
TULASHIKAR	32	0	32
PADMABIL	28	0	28
TOTAL (KHOWAI)	**62**	**21**	**83**
TELIAMURA	5	15	20
KALYANPUR	7	13	20
MUNGIAKAMI	19	0	19
TOTAL (TELAMURA)	**31**	**28**	**59**
TOTAL (WEST)	**213**	**200**	**413**

South Tripura district

BLOCK/ MUNICIPAL COUNCIL	No. of Primary Schools		
	ADC	Non ADC	Total
MATABARI	9	14	23
KAKRABAN	7	11	18
KILLA	29	0	29
TOTAL(UDAIPUR)	45	25	70
RAJNAGAR	8	16	24
HRISHYAMUKH	8	14	22
TOTAL (BELONIA)	16	30	46

BOKAFA	20	15	35
TOTAL	20	15	35
(SANTIRBAZAR)			
AMARPUR	18	6	24
KARBOOK	23	0	23
OMPINAGAR	28	0	28
TOTAL (AMARPUR)	69	6	75
SATCHAND	13	15	28
RUPAICHARI	31	0	31
TOTAL (SABROOM)	44	15	59
TOTAL (SOUTH)	**194**	**91**	**285**

North District

BLOCK/ MUNICIPAL COUNCIL	No. of Primary Schools		
	ADC	Non ADC	Total
PANISAGAR	5	18	23
KADAMTALA	0	26	26
TOTAL DHARMANAGAR	5	44	49
GOURNAGAR	6	25	31
KUMARGHAT	9	20	29
TOTAL KAILASHAHAR	15	45	60
PECHARTHAL	19	0	19
DAMCHARA	16	0	16
DASDA	31	0	31
JAMPUI	6	0	6
TOTAL (KANCHANPUR)	72	0	72
TOTAL NORTH	**92**	**89**	**181**

Dhalai District

BLOCK /MUNICIPAL COUNCIL	Grand Total(2003-04 to 2014-15)		
	ADC	Non ADC	Total
SALEMA (INCL. KAMALNAGAR NP)	26	44	70

AMBASSA	58	9	67
MANU	72	0	72
CHAWMANU	55	0	55
DUMBURNAGAR	79	1	80
TOTAL(DHALAI)	**290**	**54**	**344**

Promotion Rate (2014-15): Primary Stage (I-V)

DISTRICT	Primary Stage		
	Boys	Girls	Total
DHALAI	86.61	86.72	86.67
UNAKOTI	96.51	97.01	96.75
NORTH	94.58	95.11	94.84
GOMATI	96.28	97.14	96.70
SOUTH	98.49	98.43	98.46
WEST	97.98	97.42	97.70
SEPAHIJALA	95.85	96.27	96.06
KHOWAI	98.25	97.62	97.94
STATE	**95.43**	**95.56**	**95.50**

Percentage of Primary Dropout (I-V) as per U-DISE Data

DISTRICT	2013-14			2014-15		
	Boys	Girls	Total	Boys	Girls	Total
DHALAI	2.94	3.29	3.11	9.83	9.66	9.75
GOMATI	4.25	4.29	4.27	1.97	0.89	1.44
KHOWAI	2.26	2.41	2.34	1.64	2.32	1.98
NORTH TRIPURA	5.33	4.88	5.11	4.48	4.07	4.28
SEPAHIJALA	1.62	1.20	1.41	4.14	3.72	3.94
SOUTH TRIPURA	2.63	2.03	2.33	1.45	1.52	1.48
UNAKOTI	2.89	2.90	2.89	3.40	2.94	3.17
WEST TRIPURA	0.00	0.00	0.00	1.84	2.43	2.13
STATE	**2.53**	**2.31**	**2.42**	**3.69**	**3.56**	**3.62**

Average Repetition Rate at primary level (I-V) during 2014-15

AVERAGE REPETITION RATE AT PRIMARY LEVEL (I-V) DURING 2014-15

DISTRICT	DHALAI	UNAKOTI	NORTH	GOMATI	SOUTH	WEST	SEPAHIJALA	KHOWAI	TOTAL
Boys	3.56	0.09	0.94	1.74	0.07	0.18	0.01	0.11	0.88
Girls	3.62	0.05	0.84	1.97	0.04	0.15	0.00	0.07	0.88
Total	**3.59**	**0.07**	**0.88**	**1.85**	**0.06**	**0.17**	**0.01**	**0.09**	**0.88**

Net Enrolment ratio rate 2014-2015

DISTRICT	2014-15		
	Boys	Girls	Total
DHALAI	98.69	98.79	98.74
UNAKOTI	98.09	99.22	98.65
NORTH	99.27	99.12	99.20
GOMATI	98.62	99.83	99.21
SOUTH	97.62	97.59	97.61
WEST	98.83	98.90	98.87
SEPAHIJALA	98.95	98.08	98.53
KHOWAI	96.17	96.32	96.24
TOTAL	**98.41**	**98.57**	**98.49**

Total number of primary schools available in the undivided west Tripura district by 2014-15 was 413 of which 213 primary schools were under ADC area while 200 primary schools were under the Non-ADC area of which 51.6% of primary schools came under the TTAADC. In south Tripura district by 2014-15 total number of primary schools opened were 285 out of which 194 primary schools were under ADC area while 91 primary schools were under the Non-ADC area of which 68.1%% of primary schools came under the TTAADC. In North Tripura district by 2014-15 total numbers of primary schools opened were 185 out of which 92 primary schools were under ADC area while 89 primary schools were under the Non-ADC area of which 50.8% of primary schools came under the TTAADC. In Dhalai district by 2014-15 total numbers of primary schools opened were 344 out of which 290 primary schools were under ADC area while 54 primary schools were under the Non-ADC area of which 84.3% of primary schools came under the TTAADC. In the State of Tripura district by 2014-15 total number of primary schools opened were 1223 out of which 789 primary schools were under ADC area while 434 primary schools were under the Non-ADC area of which 64.5% of primary schools came under the TTAADC. Promotion rate observed in the primary stage in the year 2014-15 for boys were 95.43% and Girls were 95.56% which amounts to aggregate of 95.50%. The percentage of primary drop-out rate in Tripura as per Unified district information for education system data for the year 2014-15 were 3.69 % for Girls

and 3.56 % for boys which amounts to 3.62 % in aggregate. The average repetition rate at primary level during the year 2014-15 for the state Tripura was 0.88%. The Net enrolment rate was 98.49 % of which boys claimed 98.41 % and girls claimed 98.57 %.

Education of Children with special needs under Inclusive Education –

In accordance with the Right to education act a major step has been implementing such state policy to avail bless of education among the section of students who were long deprived from education for the fault which is hardly consequence of their defaults but their births. A step of social inclusion to retaliate the long convention of social exclusion of the physically disable children. The state endeavour had resulted in identifying about 3875 number of such candidates by the year 2014 of which 3477 of them were luckily enrolled by the year 2015 that amounts to 89.73 %.

DISTRICT	Identified in 2014	Enrolled in 2015	Percentage of enrolment
DHALAI	577	522	90.46
UNAKOTI	476	430	90.33
NORTH	617	538	87.19
GOMATI	290	278	95.86
SOUTH	370	341	92.16
WEST	805	680	84.47
SEPAHIJALA	438	409	93.37
KHOWAI	302	279	92.38
TOTAL	3875	3477	89.73

Tripura Tribal Autonomous District Council (TTAADC) is an independent counsel administering the tribal areas of the state of Tripura, India. Its council and assemble are situated in Khumlung, a town 26 kilometer from Agartala, the capital of the state. TTAADC covers about 68 % of the total area of the state. The sixth schedule of the constitution of India provides ample power to the district council for self-governance of the tribal population of the state.

Education of Tribal Student in ADC Area.

ADC looks after Primary School and Senior Basic School in Domburnagar, Longtrai Valley, North and part of Unokoti District. Class

I to Class-XIII School being looking after by ADC, In 1986, 1035 Primary School were transferred to TTAADC along with 12 Inspector of Schools. Other facilities available to the students are like Book Grant, Dress Grant, Mead- Day Meal, and Stipend for hosteller etc.

The Status of the School systems is as follows:-

1	No. of Schools	1723No.s
2	No. of Student (SB/JB)	62591No.s
3	No. of Teachers	6432No.s
4	No. of Inspectorate	25No.s
5	No. of Circle Office	68No.s
6	No. of Hostels	12No.s
7	No. of Students(Hostels)	1200No.s
8	No. of Residential School	10No.s
9	No. of Student (Residential School)	1279No.s
10	No. Ashram School	7No.s
11	No. of Student (Ashram School)	350No.s
12	No of Ashram Hostel	9No.s
13	No. of Student (Ashram Hostel)	800No.s
14	No. of English Medium Schools	6No.s

Dropout and never enrolled student:

Year	Dropout Student	Never Enrolled
2014-15	474	122
2015-2016	256	135

Literacy Rate of Tribal Population

For the Scheduled Tribe Population in India, the Literacy Rate increased from 29.6 percent in 1961 to 59 percent in 2011 for STs, while the corresponding increase of the total population was from 52.2 percent in 1961 to 73.0 percent in 2011. And in the same trend literacy rate of STs in Tripura in 1991 was 40.4 percent against 60.4 percent of total and 79.1 percent for the year of 2011 as against 87.2 percent for general. It also shows that the literacy rate for STs in India is lagging behind the data shown in Tripura.

Literacy rate of total population and Scheduled Tribes Population and Gap inLiteracy rate – India /States/Union Territories: 1991-2011.1

India and Tripura	Literacy rate - 1991		Gap	Literacy rate - 2001		Gap	Literacy rate - 2011		Gap
	Total	ST		Total	ST		Total	ST	
India	52.2	29.6	22.6	64.8	47.1	17.7	73.0	59.0	14.0
Tripura	60.4	40.4	20	73.2	56.5	16.7	87.2	79.1	8.2

According to the 2013 survey it is found that across India, out of 152 districts with more than 25% Scheduled Tribe population, 28 districts have ST literacy below 50% and 9 districts have female ST literacy rate below 30%. However the survey shows that four districts of Tripura i.e. North Tripura, South Tripura Dhalai, West Tripura has total literacy rate ranging from 74.8% to 83.1% , of which the then west district seems to lead the other districts. Mizoram here claims the first position in Literacy rate of ST populations amounting to a range of 97-98%.

	District	% of Tribal Population	Total	Male	Female
Tripura	North Tripura	25.9	74.8	82.3	67.1
	South Tripura	39.4	76.0	83.9	68.1
	Dhalai	55.7	78.9	87.2	70.4
	West Tripura	25.0	83.1	89.6	76.6

Enrolment of ST students in Education

Though India's education system over the past few decades has made significant progress, the literacy of the Scheduled Tribes and other marginalized groups has been a matter of concern even after so many years of independence. This is despite the fact that the largest proportions of centrally sponsored programmes for tribal development are related to the single sector of education. However, the gradual development can be noticed else then some of the places of India. The percentage of enrolment of ST students in primary education in table shows a gradual development which needs to be geared up. In the year 1995-1996 such was only 8.8 % which raised up to 11.0 % by the year 2010-2011.

[1] Source: Registrar General of India, Census 2011

Percentage Enrolment of ST students [12]	
Year	Primary Education
1995-1996	8.8
1996-1997	9.2
1998-1999	9.6
1999-2000	9.4
2000-2001	9.7
2002-2003	9.7
2003-2004	9.8
2004-2005	10.5
2005-2006	10.6
2006-2007	10.8
2007-2008	10.8
2009-2010	11.2
2010-2011	11.0

Source: Selected Educational Statistics, M/HRD, 2010-11

Dropout rate of scheduled tribe students

And the Drop-out rates for All India from class I to V which fell steadily over the years from 42.6 in 1990-91 to 25.6 in the year 2007-08 and then a decline in 2009-10 (28.9) and 2010-11 (27). Similar decline in the dropout rates of ST population was observed from 1990-91 (62.5) to 2010-11 (35.6). However, at the all India level, the dropout rates for both boys and girls have declined continuously since 1990-91 which shows a remarkable improvement in the quality of education for STs. In 1990-91 while the difference of percentage of dropout rate between boys and girls was 6.2% it came down to 1.7 by the year 2010-2011 gradually. And when Tripura is compared with the all India level data it is found that Tripura is again not in a bad position relatively, where dropout rate for India is 35.6 in total against 41.5 for Tripura making a gap of 5.9 percent and the difference of dropout between boys and girls in India is 3.3 percent against Tripura for 0.1 percent.

Dropout Rates of All Categories and ST Students (1990-91 to 2010-11)[13]

Year	Sex	Class I - V	
		All	ST
1990-91	Boys	40.1	60.3
	Girls	46	66.1
	Total	42.6	62.5
1996-97	Boys	39.7	54.4
	Girls	40.9	60
	Total	40.2	56.5
2001-02	Boys	38.4	51
	Girls	39.9	54.1
	Total	39	52.3
2005-06	Boys	28.7	40.2
	Girls	21.8	39.3
	Total	25.7	39.8
2006-07	Boys	24.6	30.6
	Girls	26.8	35.8
	Total	25.6	33.1
2007-08	Boys	26.2	32
	Girls	24.8	32.4
	Total	25.6	32.2
2009-10	Boys	30.3	32.7
	Girls	27.3	25.3
	Total	28.9	29.3
2010-11	Boys	28.7	37.2
	Girls	25.1	33.9
	Total	27	35.6

[1] *Source: Statistics Of School Education 2010-2011*

State wise Dropout Rates of ST Students- 2010-11[1]

Tripura and India	Class I - V		
	Boys	Girls	Total
Tripura	41.6	41.5	41.5
India	37.2	33.9	35.6

Conclusion

It is said that if the state wants to help any section of people it shall be sufficient if the state avails them the adequate bless of knowledge

and the rest shall be down by the enlightened social group itself. Education and information is no less than a valuable property in the contemporary cosmos and states positive temporal approach toward the educational up liftmen of the depressed people who suffered social exclusion and deprivation for long shall be the true social justice as well as corrective justice. The major problems of primary education in tribal areas-

A. The major problems faced by the primary schools to avail education to the tribal students were that high number for tribal children out of school. Out of school children means those children who were never enrolled in the school and those drop-out students. The major factor behind these are two types-

a. Internal factors or Intrinsic factor - This factor lies in the structure of education itself. These problems includes issues of concern like not having mother tongue as medium of education, contents of materials are alien, lack of proper disbursement of incentives, teachers abseentism and negative attitude of teacher toward the students.

b. External factors - Those factors were outside the education system. Such includes issues like parents negative attitude toward schooling, gender discrimination or related issues, schools either far or area of residence of student is geographically isolated,

Establishing of single teacher schools – The government has been implementing a number of programmes for the educational enrolment and maintenance of tribal students in primary education for the last few decades. Thus the government can think about establishing of single teacher schools in the remote isolated areas for primary education.

A. Contents of curriculum - Content of the state syllabus the terminologies and topics and the messages are really alien to the tribal kids. So their needs a total de-construction of the contents. Either state agency of voluntary groups may be encouraged to develop dictionaries and developing primer in the tribal language. Apart from these bodies may give training to the teachers using developed text books work books picture books on the basis of these. The developed local friendly teaching learning materials help the students to learn easily.

B. Creating of Teaching and Learning Materials - Three major activities may be contributed are like, Develop a language for the children, Created a reading corner, Created a laboratory corner, Collected the tribal songs, stories, fables and created cultural encyclopaedia, Teaching Learning Materials kit (TLM) developed on the basis of them, Developed picture work books, teachers hand books, carts and models etc.

C. Teacher Training and Pedagogy - The canon of equality engrafted in the constitutional dogma speaks for reasonable classification that justifies equal treatment to in-equals as miscarriage of justice. So a similar teaching for a teacher for students from the non-tribal, tribal and other social groups who do not belong to a uniform socio-economic family feature should be allowed only if trained to avail different constructive treatment to different student of such tender age according to their needs. And this needs training of teachers as well.

D. Community awareness programmes can be counted as the next most essential approach as because such will make the parents of students aware not only of their fundamental duties toward the nation but also their duties to futures of their children and community as well. State may not on its own effort or by allurement of incentives absorb students from every pockets of the remote tribal population if not actively accompanied by the tribal community itself.

However, prospects are evident and encouraging to proceed and newer paradigms shall be appreciated. Primary education is the beginning of the development of every fraction of society and the first step toward social inclusion policy which are the basic tenets toward the philosophies of a welfare state or egalitarian or pluralistic state or even the source of a healthy democracy that needs qualitative public opinion as well. Education alone can burn every dust of ignorance as a single ray of light shatters of all shades of dark in a confused mind.

1 Source: Statistics Of School Education 2010-2011

Issues and Challenges of Education of Tribal People in Tripura

Santanu Bhattacharya
Debasis gan chaudhuri

Introduction:

Education is supposed to be the backbone of every society. For every individual it works as enlightenment. Certainly, it has the power to broaden the personality and to enrich knowledge, understanding and skill. Such effectiveness of education could not reflect fully to the life and culture of the tribal people in Tripura since long time. The majority of tribe people were basically confined to exercise and transmit their cultural traditions along with other socio-cultural outfits through generation after generation. In post-independence India, when new concepts were innovated in educational arena and thereby country's education system were undergone different changes from time to time, the tribal people, even in remotest areas also, had found their sharing and gradually came up to develop themselves. In this way, even today, various tribes have stepped forward to be educated. Besides, the State Government has initiated too various schemes and opportunities to upgrade their status. Still there lie several issues and challenges for tribal people which work as bundle blocks in favouring and facilitating their education. This actually starts from school level and somewhere continues up to university stage too. Hence, the present discussion would focus on some major issues and challenges related to the education of tribal people residing in Tripura.

The Legacy – Pre-Independence Era:

Earlier, up to India's Independence, Tripura was a princely State. In most part of its area, the habitants were tribal people. The royal rulers initially were very busy to establish themselves. Though in the later part of the nineteenth century, the Royal Kings were tried to expand educational facilities throughout the State, but a majority of people or tribes were remained aloof from such opportunities.

By this time, a group of enlightened and educated tribal persons along with some Bengalee well-wishers of tribal people came forward to work out and spread education among masses. They formed 'Jana Shiksha Samiti' and hence proposed an educational revolution. The Samiti aimed at awakening tribals by way of setting those people free from different bondages, like superstition, ignorance etc. through education. Their activities were basically confined to the interior places of the State, especially in tribal dominated areas. The common people responded a lot. However, with their contribution towards education, they ultimately patronized mass education for a long period of time. Indeed, in the path of the journey, the persons engaged under the banner of Jana Shiksha Samiti had strived forward to colour the educational scenario of tribal education in Tripura. Naturally, the positive impact of their attempts was observed in this land even after the Independence of our country.

Critical Issues and Challenges of Tribal Education in Tripura :

Tripura had made a good journey through the times especially after Independence of India. In case of education too, it had successfully developed and still such process is going on. Many educational institutions of different levels were set-up. The State has proudly sketched its name in the top of the country's literacy list. Strong efforts are taken to maintain quality education in an all-round way. Nevertheless, it has some darkest sides also. Just to peep into the tribal education scenario, there we find several critical issues and challenges for concern. However, we may categorize and reveal those issues in the following manner: -

- Financial Problems: Most of the tribal people do not understand about the benefits of education. "As", Sarkar (2010) opined, "education does not yield them any instant financial benefits; they favour to connect their children in remunerative service which supplements the family earnings and strengthens the family financial system. Further, a few parents who have become aware of values of education, fail to accord education to their children as they cannot have enough money finances for it." Further, a majority of tribes are living in poverty, so it is a hardship for them to send their children to schools or continue education up to higher level. Instead, they prefer their children to share works in forestry, agriculture and other household activities with the cause of earning a living.
- Lack of Guidance from Parents: Most of the tribal parents are involved in agriculture and other household skilled works. They have little knowledge about the modern world and modern environment. Moreover, Sarkar (2010) studied that the illiteracy and ignorance do not allow tribal parents to appreciate the long term value of education. As a matter of fact, they have not very clear vision regarding showing awareness about the education of their wards. Hence, motivation and encouragement from the part of the parents in pursuance of education of their children is really lacking. Sometimes, the withdrawal tendency of parents creates a gloomy effect on education of their children.
- Less Opportunity for Higher Studies: Though Government has taken initiatives to establish various educational institutions for higher learning in district or sub-divisional level, yet there is a good cry among tribal students to facilitate them more for higher studies. It is a true fact that in spite of providing scholarships, some tribal students cannot bear the cost of higher education due to financial constraints. A large number of such students are also unable to take chances of getting higher education even from outside the State. Only urban area based limited tribal community people are however, able to afford the demand.
- Lack of Study Centre: Setting schools only can never ensure quality, unless quality persons are ready to provide quality teaching and learning. But the present day schools of Tripura are not performing well as they

would be, with regard to raising the standard of education. In maximum schools non-tribal teachers seem to be indifferent to tribal languages, customs, traditions, cultures and life styles. This affects directly to tribal students as they find their study uninteresting and bore some. As a result, they fail to understand so many things and lag behind the study. Separate study centres may meet this challenge, where they can discuss all subject-contents through their mother tongue. But here again shortage of such centres is found throughout the State.

- Nature of Habitat: Most of the tribal villages are scattered and settled among hilly places. The tribal people in remote areas or villages live in small bamboo made 'tong'. It is quite impossible to establish one school in each village if sufficient numbers of children are not found for study. Moreover, the hilly habitations sometimes create genuine obstacles to facilitate tribal students for their education. So, they are required to attend schools situated even far from their houses. This is really troublesome and thus, creates a sustainable problem in promoting their education.
- Medium of Study: Tribal students of all levels generally find this one as a serious challenge. Sometimes they feel alienated in pursuing their study. In maximum cases the medium of instruction is Bengali, which is certainly not their mother tongue. From text book preparation to teaching-learning interaction all activities are done through non-tribal language as medium. So, a big disappointment lies among them. There is no other alternative and they are bound to pursue their study in a bi-lingual mode, which is again painful for them.
- Communication Problem: Communication is another challenging issue for tribal students. Any communication largely stands on a particular language. Here, tribal students commonly suffer from the problem of communication with others. They actually are not frequent enough to share their ideas, views and opinions with non-tribal students. Besides, it is a harsh reality that there are rarely any written books or literature in tribal languages which students can follow in their education. Again, Mallik and Paul (2012) supported the view, "Due to isolation tribals

are facing problem for expressing modern and regional languages. So the students are facing problem for discussing their doubt with teachers."

- Gender Inequality: Like other castes and communities gender inequality is one of the dominant issues among tribal people in Tripura. Among tribal girls, illiteracy and drop-out rates are much higher. Girls are treated with traditional and custom oriented practices more than boys. Naturally, they easily become the victims of superstitious beliefs, outmoded and meaningless practices and harmful habits. One strange argument is commented by Majumder (2010) – "Most parents in rural areas try to pay for their boys to attend the better private schools and won't fork out private tuition fees for girls even if they manage to spare enough for boys – after all boys are seen as the future breadwinners, so must be educated."
- Lack of Tribal Language Teacher: In most educational institutions there is a strong dearth of tribal teachers who are actually capable of delivering teaching even with their mother tongue. There are so many tribal students who frequently fail to attain concepts or do not understand the subject matter properly due to the practice through other language. If it is prominent in primary level, then this would certainly become a real problem in their further education.
- Irrelevant Curriculum: The present day curriculum can hardly satisfy the needs and demands of tribal students. Therefore, they don't find their study interesting and pleasant. Sarkar (2010) expressed his view in this way – "The curriculum in the school is not more connected with local environment and local needs of the community. This has led to development of a negative attitude among the tribals towards education." Even, in course of study practices their languages are not encouraged to follow. In teaching-learning interaction too, other than tribal languages are exercised. Hence, a shy of despair is prevailed everywhere.
- Geographical Isolation: Majority of tribal people live in a remote mountain based and forest areas which are still backward places. The hardcore geographical condition has segregated themselves from towns or cities where facilities of all types are comparatively better. Being prone to the physical barriers like rivers, lungas, hills and forests, the

tribal children find various hurdles to attend the school within their reach. Kalai (2012) states in this regard – "It takes too much time to reach a nearby high school or a college for a student from these areas. Most of the parents can't afford them either the room-rents in the towns or the transport fees to educational institutions."

● Nutritional Problem: Apart from social, economic, political, cultural and other problems tribal children suffer from health and nutritional difficulties too due to different reasons. Some of them are – isolated living condition, unsafe drinking water, poor sanitary system, ignorance about maternal and child health services, malnutrition, illiteracy etc. These greatly affect their educational development and sometimes may lead to drop-out from the educational institutions. A recent study made by Deka and Das (2012) shows that the drop-out rate is nearly 14% among children of Scheduled Tribe families which is higher than other non-scheduled tribe children.

● Accommodation Problem: This problem relates to the regular attendance of tribal children in the school. It means if they live in distant places, then it is a hardship for them to attend the school daily. There emerges the need of accommodation or hostel. Many tribal parents have no well financial strength to provide rented houses for their children and they think that would be very much costly. At the same time, they have to maintain a family with limited earning. This problem is mentioned in studies done by Datta and Ray (2012), Mallik and Paul (2012), De (2012) where they suggested to open hostel facilities at least for girl students even in the remotest parts of the State.

● Misconception about 'No Detention Policy': One more issue is to be noted that along with other states, Tripura has also implemented 'No Detention Policy' according to the central guideline or RTE Act, 2009. But in practice, this policy is mis-conceptualized where two types of thinking are in existence in various schools. From one point of view students think that if they study less, even then they would be promoted to the next class. On the other, teachers' view is that when students would be promoted automatically to the next class, then taking all-out efforts for them is nothing but spoiling time. This attitude somehow

encourages non-involvement of both students and teachers in serious teaching-learning interactions.

● Other Problems: Some other issues were explored by different studies which include exploitation by the plains people, single teacher schools in tribal areas, negative attitude of other students, biasness of the faculty teachers, lack of study materials on tribal language, shortage of confidence among tribal students, communalism and violence, insecured feeling regarding social and economic stability etc. These too have, by and large, own influences among tribal students of different age-groups which need to be eradicated.

Suggestions to Overcome Challenges:

Now, after positioning the views with reference to issues and challenges of tribal education in Tripura, there obviously emerges the demand of a suggestive output. The following suggestions are neither all original in manner nor these are ultimate in practice. At the same time, the State Government has already been worked out to overcome the situation by means of settling so many provisions. For instance, SSA and RMSA both are functioning in the State and they have some satisfactory achievements too in elementary as well as secondary stages of education. Yet, some mentioned points are nothing but resultants of diversified viewpoints of experts reshuffled in the mentioned way under which, if accepted, may alter the situation with a shining approach–

● Provision of Quality Tribal Teachers: In case of recruitment of teachers, overall quality should be maintained properly. Here quality depends on its all functions and activities, like teaching-learning and other academic programmes, staff recruitment and engagement in jobs, hostel facilities, students' facilities including scholarships, infrastructure and equipments, services to the community and the academic environment etc. All such actions can be performed wisely by quality persons or especially by teachers. Now, keeping in view to tribal education and their development, more concentration is needed to engage tribal youths as teachers. They should have not only sufficient knowledge in a subject, but can easily interact with students through their mother tongue also.

● Distribution of Teachers: In Tripura, there are several hundreds of schools where requisite number of teachers is not placed. Those schools are seriously lacking of sufficient teachers. Obviously, students hardly find the service of such teachers who, with proper placement can satisfy various academic demands and interests of students. Further, it is observed that ADC areas have a strong dearth of teachers in school level. On the other hand, some schools are over-burdened with teachers. This indicates to the uneven distribution of teachers. The problem can easily be minimised by formulating a definite and lucid transfer policy by the State government. If appropriate placement is done, then this problem of shortage can be solved.

● Encouragement of Co-curricular Activities: In Tripura, from primary stage of education to university level, art and craft, music, dance, drama and physical education activities are nearly absent. Especially in school situation, no strenuous try-out has been taken to provide incentives and opening scope to those activities whereas they have the capability to develop the latent potentialities of a child. If it is a common picture in schools of the State, then unlike other students, tribal children are also lagging behind of having all-round development. Here, dance, drama, music, art and craft etc. related to tribal life and culture can be incorporated to school curriculum for their convenience. Very recently, one effort has taken by the State Government to introduce yoga education in schools to exercise as well as to lead a healthy and happy life. But it is just a beginning; a long way is there to go far.

● Teacher Initiatives: Teacher can ignite a triggering effect in respect of educational development of the children. The tribal students have a peculiar non-sharing tendency to interact with teachers or somehow they feel shy to do so. Therefore, in reverse, teachers must not think about them in similar manner or rather they don't show negligence in dealing with the sentiments of tribal students. Here, full responsibility lies on teachers only to normalize the scene. They should be more sympathetic, caring, unbiased, supportive and sincere towards tribal students. In a true sense, their role should be 'friend, philosopher and guide'.

● Training of Teachers: A large scale training programme for teachers should be organised in the State from primary sector to college or

university level. These programmes may be of short-term and should be performed in district or block level on regular basis. Moreover, those training schedules should project more of tribal issues – both contemporary and traditional. Another separate training programme for teachers may be arranged with the thought of using fundamental concepts of learning tribal languages, their traditions and other cultural features etc.

● Provision of Supporting Facilities: Tribal population in Tripura comprises 31.8 percent of total population. A huge number of children from these communities are needed to include in schools. If adequate numbers of facilities are not opened for them, then all initiatives would be in vain and it can even mess the scene. Hence, several facilities must be provided for arousing their interest towards education. These are –

a) Merit Scholarship, Attendance Scholarship etc. should be provided for their financial support;

b) Free text books, dresses etc. should be arranged for tribal students;

c) Library facilities should be made available for the tribal students. For their convenience, they should be given scope to access books, journals, magazines and other learning materials comfortably;

d) Hostel facilities with all amenities should be arranged to both tribal boy and girl students;

e) Adequate facilities of health care, sports, nutritional, recreational and cultural activities should be provided to all schools of the State;

● Role of Organisations: In order to attract tribal population towards education up to a great extent, involvement of other organisations are equally important. Different NGOs should come forward with their schemes and plans prepared in accordance with the interests and choices of tribal students. These NGOs should further, organise different kinds of vocational and skill training programmes so that students gain the knowledge of work and build capacity related to future job experiences. In this regard, introduction of job-oriented courses would be significant. Moreover, as De (2012) remarks, "Bank and other financial institutions should come forward to provide educational loan to tribal students in simple terms and conditions and provide loan for self-employment."

● Other Provisions: Some other provisions can also be made properly. These are –

a) More encouragement should be given to teachers and other writers so that they can step forward to write and publish books on tribal language and this can be opted as priority;
b) Better transportation should be arranged in villages and remote areas;
c) Whenever possible, schools should be set-up within the reach of tribal children or within one kilometre from their home;
d) Course and curriculum should be modified by highlighting tribal culture, customs and traditional exercises;
e) Various community oriented awareness programmes and educational campaigns can be arranged for the tribal parents so that they can improve their attitudes;
f) Research based seminars, orientation programmes, workshops and publication of titles relating to tribal culture and education should be availed on regular basis;
g) Different meetings should regularly be called for in schools by ensuring the participation of tribal parents and community persons. This can be done separately from PTA meeting where individually child related problems would be discussed with parents and probable solutions would again be suggested out.
h) There is a need to implement effective intervention programme in order to improve the nutritional status of school-going tribal children especially of those who are residing in rural or hilly areas. Locality based 'haats' or 'bazars' (markets) and tribal fairs and festive occasions may be utilized for health awareness campaign or discussion with common people.
i) Distance education and open learning system should be wide-ranged at least, for tribal people in the State. Because, expanding the scope of such mode of education can help those students study better who cannot attend schools daily or are unable to access various educational opportunities through formal educational set-up.
j) Gender sensitization is highly necessary for all levels of persons including family and society. In doing so, both pre-service and in-service training and orientation programmes by way of covering all districts should be organised. Issues related to girls, like their protection, welfare,

development and empowerment along with health, nutrition, employment, legal and other services should be matters of concern in these programmes.

Conclusion:

No society ensures its progress well unless it recognises overall development of manpower resources. In Tripura, it becomes crucial in the context of tribal education. Because, unlike other cases, our major fault is that we cannot clarify a vision of future to the majority of tribal students as a good portion of them belong to the first generation learners. In analysing their educational status and position perhaps, Dr. D. Sarkar (2012) has rightly said, "At the present juncture emphasis should be given on that of education which will help the students to equip themselves in a manner so that they can use their hidden strength and can challenge the odds of life in competitive life." If economic stability and security as well as cultural pursuits of tribal people are incorporated and balanced in the education system of the State, then they can probably find their cultural identity and the target of mainstreaming tribal children towards educational establishment can be achieved a lot. Efforts have already been initiated through different tribal welfare schemes and programmes and Government is equally committed to fulfil the objectives. But other persons in the state education arena should also step forward to fulfil the commitment. At the end, we can hopefully comment that with our entire positive outlook and collective try-outs to move both tribal students and their non-tribal counterparts forward in a progressive manner, Tripura would surely shine in the educational map of India.

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Dimensions of Tribal Education: A study of Chawmanu Block Area of Tripura

Tapas Chakma,

I. Introduction :

Education forms an important component in the overall development of individuals, enabling them to greater awareness, better comprehension of their social, political and cultural environment and also facilitating in the improvement of their socio-economic conditions. Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. Currently, the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education. This disparity is even more marked among Scheduled Tribe women, who have the lowest literacy rates in the country (Maharatna, 2005). The male-female gap in literacy and educational attainment among the scheduled tribes is significant. For several historical, economic and social reasons the scheduled Tribes have remained economically backward and socially retarded which is true with respect to their educational levels. In recent years, sustained and high levels of economic growth provide a unique opportunity and momentum for faster social sector development. Investing in education plays a key role in meeting the World Bank's social development objectives, which support inclusive growth, social cohesion, and accountability in development. The policies have to focus on inclusive rather than divisive growth strategies .Education is in fact,

an input not only for economic development of tribes but also for inner strength of the tribal communities. It also helps them in meeting the new challenges of life. In this context, this paper is an attempt to analyse the status of education in Dhalai District in general and Chawmanu Block area in particular. It examines issues concerning school access and equity for Scheduled Tribe communities and also highlights their unique problems, which may require divergent policy responses.

II. Tribal Education in India :

India is moving towards inclusive growth but lack of education, skills development and transparent governance are a few hurdles in progressing towards it at a faster pace. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. There are over 500 tribes (with many overlapping communities in more than one State) as notified under article 342 of the Constitution of India, spread over different States and Union Territories of the country, the largest number of tribal communities being in the State of Odisha. The tribal communities in India are largely concentrated in Central India region and North-East India region, which are specially treated under 5th Schedule and 6th Schedule of the Indian Constitution respectively. Although Scheduled Tribes are a minority, they constitute about 8.2 % of the total population in India. About 93% of the tribal people live in rural areas and are engaged in agricultural pursuits. Nine States like Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, and West Bengal which together account for more than four-fifths of the total tribal population in India. The trend of literacy of tribes in India from 1961 to 2011 is shown in table – 1. The percentage of literacy of tribes was only 8.54 % in 1961 which has increased to 58.95 % in 2011. But female literacy among tribes is only 49.35 % compared to male literacy of 68.51% as of 2011.

Table-1: Literacy Trends for Scheduled Tribes in India from 1961 to 2011(In Percent).

Year	Male	Female	Total
1961	13.81	3.16	8.54
1971	17.83	4.85	11.39
1981	24.52	8.05	16.35
1991	40.65	18.19	29.60
2001	59.17	34.76	47.10
2011	68.51	49.35	58.95

Source: Government of India-Census Reports.

Realizing the need to improve the overall status of tribes, their education has emerged at the forefront of recent development efforts. The Government has been initiating various programmes for the upliftment of the tribes in every possible way. With the motives for universalisation of education, Government has implemented the Sarva Shiksha Abhiyan Scheme and to attract large numbers of students Mid-Day Meal Scheme has been introduced at school level. The literacy rates of tribes in rural and urban area in India are shown in table – 2 for understanding status of tribal education. Total female literacy rate of tribes in Tripura is 71.58% as compared to male literacy of 86.43%. Andhra Pradesh has the lowest tribal literacy where as Tripura has highest literacy among the tribes. Rajasthan has the lowest female literacy of 37.27% as compared to male literacy of 67.61%.

Table-2 Urban & Rural Literacy Rates of Scheduled Tribe in Selected States by Gender (In Percent).

State	Rural Male	Rural Female	Urban Male	Urban Female	Total Male	Total Female
Tripura	86.04	70.72	94.79	89.70	86.43	71.58
Odisha	62.71	39.90	77.67	60.45	63.69	41.19
Jharkhand	66.60	43.94	83.21	67.78	94.65	46.19
West Bengal	79.33	46.19	78.39	64.37	68.16	47.17
Gujarat	70.69	51.78	79.96	65.12	71.67	53.15
Maharashtra	72.18	54.12	86.10	74.13	74.27	57.02
Rajasthan	66.70	59.36	81.03	55.56	67.61	37.27
Kerala	79.34	68.95	92.67	88.20	80.76	71.07
Madhya Pradesh	58.43	40.14	73.93	59.15	59.55	41.47
Uttar Pradesh	66.22	42.28	74.81	58.01	67.08	43.72
Andhra Pradesh	56.14	37.66	74.72	58.71	58.34	40.09
India	**66.80**	**46.93**	**83.15**	**70.31**	**68.51**	**49.35**

Source: Govt. of India, Census-2011.

Despite the education initiatives, there is disparity among the states in terms of tribal literacy rates. Low enrolment coupled with soaring drop-out rates in primary schools exacerbates the problem, which has its origin in a gamut of inter-related cultural and socio-economic variables. Tribals are associated with a certain stigma and behavior, which can be partially tackled through a change in mindset among non-tribes.

III. Tribal Education in Tripura and Dhalai District

The Scheduled Tribes constitute the most backward group among the weaker sections in Tripura. There are 19 tribes in Tripura with 31.8 % of the total population of the State. Tripura is a state with acute problems to be addressed in the field of tribal education. Out of, 8 administrative districts of Tripura namely West Tripura, Khowai, Sepahijala, Gomati, South Tripura, Dhalai, Unakoti and North Tripura, 3 districts like Dhalai, North and South are found to be inhabited mostly by Tribals than in any other districts. Dhalai is one of the tribal dominated districts of Tripura, which has been declared as among one of the country's 250 most backward district (out of total 640). It is the only District of Tripura which receives grants from the Union Government under the Backward Regions Grant Fund (BRGF). Socio-economically it is the most backward District of the state. Out of 8 Development Blocks, the tribals are mostly concentrated in the Blocks namely Ganganagar, Dumburnagar, Raishyabari, Manu and Chawmanu where the population varies from 60 per cent to 70 per cent of the total population of respective Blocks..

The tribes constitute 55.68 per cent of total population of the Dhalai district, though the population of Chawmanu is only 0.91 per cent of the State's total population. With a population of 3 lakh 78 thousand, this district has 540 junior basic schools, 243 senior basic schools, 57 high schools, 29 H.S School, and 03 colleges. Despite these entire infrastructures available for education, the literacy rate of scheduled tribe and scheduled caste population is only 65.37% and 80.49% respectively. The tribal literacy rate of Dhalai district is 78.92% out of which male literacy is 87.24% and female literacy is 70.37%. Out of 14 villages, 7 villages are surveyed and the population of the village

found to be 16587 having male 8791 and female 7796 and the percentage of male and female are 53.00% and 47.00% respectively. The study reveals that the status of education in Chawmanu Block area is comparatively much less i.e. 62.21% out of which female literacy percentage is 52.12 % whereas the literacy rates of Dhalai district and Tripura are 85.72 % and 87.22 % respectively which can be seen in table – 3.

Table-3 : Overall Comparison of Literacy Rate by Gender.

Name of state / District / Sample villages	Total Literates			Literacy rate (%)		
	Male	Female	Total	Male	Female	Total
Tripura	15,01,369	13,03,414	28,04,783	91.50	82.70	87.22
Dhalai	151,643	124,574	276,217	91.30	79.70	85.72
Sample Villages	6253	4064	10317	71.12	52.12	62.20

Source: Census-2011, Survey.

Out of the literates in Chawmanu Block study area, 63.50 % of the students left the school after primary level. During interaction with the villagers, it is found that the Government machinery proposing educational schemes basing on mathematical calculation without studying the following factors for which the education level of the area falls to such an extent though the problem is no doubt, a gigantic and complex in nature.

Table-4: Schools/Colleges in Chawmanu Block Study Area.

No.of Primary school	No. of Upper Primary School	No. of Secondary School	No. of Higher Secondary School	College	Hostels/ Ashram School running by Tribal Welfare Deptt.
26	15	02	Nil	Nil	Nil

Source: School Education-2014-15, Survey.

As per study the overall literacy rate of surveyed villages is 62.20 % with 71.12 % male literacy and 52.12 % female literacy, which denotes the prevalence of gender disparity in education. The literacy rate is maximum at 69.49 % in Manikpur village and whereas lowest literacy rate at 56.15 % is observed in village Central Catchment R.F. The gender wise comparison of literacy rate (gender wise) studied in Chawmanu Block area (Table – 5) and found that the literacy rate of male is 71.12 % and female 52.12 % out of total literate in the studied villages. The following table shows the gender wise literacy rate.

Table -5:
Gender Wise Literacy Status in Surveyed Villages.

Sl. No	Name of Villages	Total Population			Total No. of Literates			Literacy Rates		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
1	Sonapur	279	250	529	194	130	324	69.53	52.00	61.25
2	Durgachhara	1104	1122	2226	800	677	1477	72.46	60.33	66.35
3	Sadhujan Para	621	602	1223	442	346	788	71.17	57.47	64.43
4	Uttar Longtarai	521	494	1015	373	247	620	71.59	66.21	61.08
5	Dakshin Longtarai	534	514	1048	392	294	686	73.40	57.19	65.45
6	Manikpur	2049	1698	3747	1559	1045	2604	76.08	61.65	69.49
7	Central Catchment	3683	3116	6799	2493	1325	3818	67.68	42.52	56.15
	R.F. Total	8791	7796	16587	6253	4064	10317	71.12	52.12	62.20

Source: Census-2011, Survey.

Out of the total literate as found by the survey nearly 62.20 % are literates. The literates have studied up to Primary School level is 63.50 %, Middle School level 18.16 %, High School level 11.58 %, Higher Secondary level 4.50 % and College level is 3.26 % (Table-6). People are now realizing partially the need of education but due to poverty, inaccessibility and lack of basic facilities, still local tribal people in the villages are much below in the education standard.

Table-6: Education Level of the Respondents inside Chawmanu Block Study Area.

Primary (%)	Middle (%)	High School (%)	Higher Secondary (%)	College (%)
63.50	18.16	11.58	4.50	2.26

Source: Survey.

The paper attempted in the quest for whether quality education is being imparted to the student in the study area in general and at mapping the existing primary facilities inside the villages as well as it attempts to summarize some of the significant findings of the education situation of children in the area. It is found that there are 12 Junior Basic and 3 Senior Basic Schools running inside the Central Catchment R. F village area. The rate of enrolment is not found satisfactory. The dropout rate is unexpectedly on the rise from Primary to High Schools among tribals students. Every village under survey has Schools. The study has found that none of the villages have hostel facilities in Schools.

In the studied sample villages it is found that the gross enrolment ratio of ST boys is more than ST girls in all classes. The gross enrolment ratio of ST Girls is 45.54% which is higher in classes I to V in compared to gross enrolment ratio of ST Girls at 41.99 in classes VI to VIII. But in case of ST Boys the gross enrolment ratio of 58.00% is higher in classes VI to VIII as compared to the gross enrolment ratio in classes I to V (Table-8). It implies that the enrolment of ST girls decline significantly in higher classes as compared to the ST boys.

Table-7: Enrolment Ratio of ST students in Sample Village.

Classes	Academic Year: 2014-15			
	ST Boys	%	ST Girls	%
Classes I-V	1033	54.45	864	45.54
Classes VI-VIII	279	58.00	202	41.99
Total	1312	55.17	1066	44.82

Source: School Report Cards 2015.

Gender Parity Index reflects the enrolment of girls in school in comparison to boys. The index for ST Boys is higher in compared to

ST Girls in all the classes. The index for ST Girls is 0.83 in classes I to V whereas the index for ST Boys is 1.19. Similarly, the index for ST Boys with 1.38 is higher in classes VI to VIII as compared the index of ST Girls with 0.72 (Table-9). It signifies the prevalence of disparity in education due to social ignorance and the existence of poverty among tribes in remote areas.

Table-8: Gender Parity Index in Education for ST students in Sample Village.

Classes	ST (Boys)	ST Girls
Classes I-V	1.19	0.83
Classes VI-VIII	1.38	0.72
Total	1.23	0.81

Source: School Report Cards 2015.

In the studied village it is observed that total number of Boys and Girls are to be about 4695. It is found that total number of school going boys and girls are 2087. The number of school going boys are to be about 1187 and the school going girls are found to be 860 (Table-9).

Table-9: The Total Number of School/College Going Boys and Girls in Sample Villages

Total villages	Total number of Boys and Girls	No. of school / college going boys and girls		
		Total	Male	Female
7	4695	2047	1187	860

Source: School Report Cards 2015.

The study has also revealed that the percentage of female dropout rate is more in higher classes as compared to the percentage of male dropout rate. The cause of higher dropout rate among female in the tribal society is the mere ignorance and giving less opportunity to the female.

IV. Problems and Critical Issues of Tribal Education.

On the basis of study and field experience in the tribal areas, there are many major issues and problems in the field of tribal education. They are as follows:

4.1 Issue of Educational Infrastructure: Educational infrastructural facilities are totally inadequate and particularly deplorable in schools

accessed by tribes. Buildings are dilapidated and most of the school classrooms badly in need of repair and basic furniture and teaching equipment is non-existent or of pathetic quality. The poorest of physical infrastructure and basic amenities afflict schools in remote tribal areas. Out of the 43 schools about 19 Schools do not have any drinking water facility. The rest schools have either well or hand pump for drinking water. No Schools are found to be connected with electricity. There is also a high incidence of very poorly and irregularly functioning schools. The responsible Village Education Committee does not take any active interest in education of tribes in general and to enhance enrolment and attendance of tribal children in primary school in particular.

4.2 The Physical Location of the Village: The tribes inhabit in the hilly terrain areas in a scattered manner. So, it becomes impossible to open up separate schools in each village where the required student's strength is not available. Most of the predominant habitations of the tribes are bereft of basic infrastructural facilities like transport and communication. On other hand, tribal habitations remain segregated from each other by some physical barriers like rivers, nalas and forests. So these physical barriers create a hindrance for the children of a tribal village to attend the school in a neighboring village. In the studied village area about 30% schools are found to be not approachable by all weather and hence the school remains non functional in monsoon seasons.

4.3 Economic Condition: The tribes depend on forests most of the year and partly on agriculture as well as seasonal jhum cultivation. The children of 5 to 10 age group are found to be helping their parents in collection of forest products. In this situation, parents do not desire to spare their children or their labour power and allow them to attend schools. The government developmental plan lacks in fully benefitting the marginalized and the poor tribal communities in enhancing their economic condition to enable their children to pursue education. The policies do not reach the grassroot level for mobilizing overall development.

4.4 Attitude of the Parents: Tribal parents are basically illiterate. Their illiteracy does not permit them to understand the long term values of education. As education does not yield them any immediate economic return, they prefer to engage their children in remunerative employment

which supplements the family income and strengthens the family economy. Further a few parent who have become aware of the values of education, fail to accord education to their children as they cannot afford finances for it.

4.5 Teacher Related Problems: The problem of insufficient number of teachers has been compounded by the problem of unmotivated teachers, which is reflected in the phenomenon of teacher absenteeism. In tribal villages, villagers have virtually no relationship with the teachers. Teachers also do not want their accommodation within the vicinity of the school area as there is scarcity of proper amenities in the village, which makes them irregular which hampers the normal routine of a school. Further, the apathetic attitude of the villagers and the appointment of untrained teachers in tribal areas diminishes the values of education. Among the 43 schools inside the studied area only 6 schools are found to be equipped with teacher with professional qualifications ranging from 20 % to 60% in 4 schools and found 100 % only in 2 schools. It is also observed that the schools located in remote hilly areas not accessible easily are run by untrained proxy teachers. There exists a tradition of school break before the schedule time. As a result, the student also got habituated with it and cannot be retained till the last class. In the studied villages, it is observed that about 15 % schools are run by single teacher. The rate of female teacher is found to be much low as compared to male teacher.

V. Suggestions

From the field study and discussion with tribes, the following suggestions are put forward for improving educational status of tribes.

5.1 Provision of Study Materials in Local Languages: It is strongly suggested for use of the mother tongue or home language as medium of instruction in early stages of education. From the perspective of language, it is desirable to have a local teacher from the same tribal community.

5.2 Appointment of Local Teachers: The acceptance of teachers by the community as one of them is critical for increasing schooling participation in tribal areas. An understanding of and respect for tribal cultures and practices and some amount of familiarity with the local

language are important for teachers to gain this acceptance. Hence, it is suggested to appoint more tribal teachers in these areas.

5.3 Changes in Perceptions and Outlooks of Teachers: Teachers must be sensitized to the cultural and behavioral strengths of tribal children and motivated to do their best for them in schools. Incentives should be initiated to attract effective teachers to work in tribal schools and to retain them there. Only such motivated teachers are likely to generate interest among tribal children towards schools education.

5.4 Tribe specific Learning Arrangements: Various tribal groups in India have different cultures. Various tribes within one State differ so much from each other in terms of ethnographic features that it is impossible to develop a learning system for them. Therefore, there is a need to have tribe specific learning arrangements which make full use of tribal culture and tribal traditions.

5.5 Teacher-Parents Relationship: There is a need for the growth of teacher-parents relationship for the development of student studies. There should be a periodical meeting between the teacher and parents of the students for discussions on matters relating to hurdles in the path of students studies and on various issues that motivate the student minds towards progress and inculcate good habits in shaping their future.

5.6 Residential Schools: Another special educational input for tribal education is residential schools widely known as Ashram schools in India. Since such institutions are very special efforts in the direction of tribal education and they really had positive impact on enrolment, retention and achievement of such children. So, more residential schools should be established in tribal areas. Another important provision in the form of merit-scholarships, stipends and other attendance scholarships should be implemented to attract them to join schools.

VI. Conclusion

Education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. This paper shows that generalizations regarding the educational and literacy attainment of tribes in Tripura who fail to capture the differential human capital attainment of and obstacles to schooling. The cognitive qualities of tribal children have to be viewed and evaluated taking into consideration their ecological and cultural contexts. A related and more important lesson is

that tribal children are neither culturally inferior nor cognitively less competent than the children of other groups. A programme of schooling, which does not pay attention to the ecological, cultural and psychological characteristics of tribal children is highly unlikely to make any significant impact. The educational system of the dominant non-tribal population is of very limited value in the tribal cultural milieu because it does not match with the lifestyle of individuals and the needs of the tribal community. Linking school education with life in general and the needs of the tribal communities in particular is a most important step that requires serious attention. Tribal children have very low levels of participation and success in school education programmes. A clear policy for local language use in schools is necessary for inclusive growth. Development of primers in the tribal dialect involving content from the local context will go a long way in ensuring children's active participation in the learning process in schools.

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UNVEILING THE CONSTITUTIONAL AND JUDICIAL SAFEGUARDS TOWARDS 'TRIBALS'

Vivek kumar mishra

INTRODUCTION :

States, at earlier stage while shifting their composition from "Police State" to "Welfare State" had shown to the future time that nucleus of justice would retain with States. The only change brought was that welfare of their subject will be dealt as a matter of the duty by the States. The state share now free under the arena of duty to approach to its subject in entirety. The history of mankind is full of struggles between the most privileged and most disadvantaged groups, the latter always fighting to get justice in all times and all climes1.

In keeping with these ideas and thoughts in their minds, the framers of the Indian Constitution made certain provisions to help this weaker sections of the society to come up to the level of the general body of citizens and to take them in the main stream of national civil life for which they are entitled by virtue of being the member of Indian nation.

India has the second largest tribal concentration in the world. In India, Scheduled Tribes are spread across the country mainly in forest and hilly regions. The essential characteristics of these communities are their particular geographical location, distinct culture, economic backwardness and aloofness from the society at large. These people, in our country, are treated as low, despised and untouchable by the prevailing adherence to man-made social norms and caste system. They are compelled to perform duties which are considered inferior and degrading like flaying the dead animals, cleaning the and removing the

garbage, guarding the cremation grounds and grave yards, weaving, drum-beating, entertainment of upper caste people etc. and are victim of various type of violence and atrocities. It was Mahatma Gandhi who fought hard to recognize them as free citizens of India and called them the *Girijans* or the *Children of the Forest God*. Upon independence in 1947, the Government of India spent lot of resources to improve the life of the Scheduled Tribes through legislations, developmental programs and various progressive welfare schemes.)

IDENTITY :

The Constitution of India declares under its Art. 366 (25)1that answers the entire question regarding who are "tribal" in the politically organized society of India. Tracing its root why only those people are kept in the category of tribal and finding the answer in most stabilized suggestion that who are and were more close to the way they organized. Others in the span of time shifted towards the arena of development in their all aspect of life globally whereas section of people continued to live with their fundamental environment specially nature and hardly allowed the world dazzling in their life. They unified with nature by two ways either by permanent settlement or by nomadic way. Their unification with nature in any way could not be broken and so is concluded they taught the lesson to human society about sustainable life and secret holder of symbiotic relationship with nature. However, when the dimensions of modern development reached to their environment they got uncomforted. Their land became mines, forest became timber store, their water became source of power generation, and the articles made by their hand were replaced by mechanized goods. The so called new world shocked their original world and effected and degraded them in all walk of their life. Consequently their household and livelihood became uncertain and finally they lost their identity to an extent.

CONSTITUTIONAL SAFEGUARDS

The Constitution being apex law in a political organized society imbibes certain policies and norms for its people. The Indian Constitution too leaded India and Indians. In its various provisions norms were laid

1 Constitutional safeguards and the Role of the Judiciary for the Scheduled Tribes, Dr. U. Singh (Introduction part) p1

down for its entire people of which tribal were no exception. It is evident from historical records of Indian Constitutional Assembly debates that Constitutional framers never excluded the tribal interests from their aim to provide the best future to Indians. They created a sphere of protection which itself primarily explicit in the preamble of the Constitution of India. They made the democracy as pillar there by the decisions by majority. They also made the India society socialistic which intends inclusion of all. They provided the idea of justice in preamble which at the label of legislators depicts at least equal justice for equals. In these primary efforts answer of the entire question regarding Constitution may be found. Moreover the direct benefit of all these ideals were about to go to the door steps of the tribal also.

The Constitution of India in its working part starting with fundamental rights and directive principles of the state policy made various provisions to equalize and protect its people including this marginalized section of Indian society. Where at one side art. 15(4)1 and 15 (5)2 prepared the foundation of working criteria towards tribal, the Art. 16 (4)3& Art. 16 (4) (A)4 become the first contribution of Constitution towards tribal also in order to their upliftment. Historical reasons due to which a large section of Indian society including tribal deprived of equality i.e., untouchability5, bonded labor6 and child labor7 were now no more in India for point of view of the utmost document of India. These provisions were to directly attack on exploitation and were annihilating various social system rooted in Indian society from long ago. The "Fundamental Right" provided in the Constitution is the greatest protection available to the Indians against State8 and naturally thereby against the organs of the Government. The most chastise efforts of the policy maker was that they did not expected only from the people of India to come forward but also their own efforts was also almost equal as they expected. The directive principles of the State i.e., the essential requirement at the time of making policy and norms. These were highly concentrated and valued norms which paved the way of tribal upliftment and ultimately of Indian people.

Specially, Art.381and Art.392 told all the untold stories where as Art. 463were directly connected with the tribal people. By the use of

the Directive Principles of the State policy form the very beginning of the Constitution various welfare schemes for the upliftment of the Tribals were started specially under the five year planning. The number of the welfare schemes for tribals are for all aspects of their life. A lot of schemes and a lot benefits thereof have been achieved and so is continuing. It would not be perplexing to say that the face of the tribal's life is changed now. They are now not those tribal as prior to the enactment of this Constitution. The enactment of the Schedule V4 and VI of the Constitution have been helpful to achieve this goal.

Development is a relative concept. It may be different for different people. Its modes, norms,requirement,expectation and effect may vary from people to people. However one thing is to kept in mind that development with the preservation of fundamentals is the real development and this is true in all aspect in case of the tribal. Tribal are known in spite of all of odds for the culture and ethnic specialties. This development without hampering of their heritage is their material development.

In order to secure this peculiarity apart from the above provision there were others provisions in the constitution which were enacted and oriented at the level of Centre5 and States6. Thereby the sphere of protection created by the Constitution hardly missed and core of civil life of the tribal people in India.

STATUTORY INSTRUMENTS :

To imagine an ideal State within short time in the territory became independent recently is hypothetical. Experiences and necessity are the foundation in social construction whereas conflict of interest is the utmost impediment. A country has to build itself in the resources available within never to be excluded. Indian legislators never neglected the

1 Article 366 (25) provides as " Scheduled Tribes" means such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be scheduled Tribes for the purposed of this Constitution ; Article 342 empowers the President of India by public notification , specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purpose of this Constitution be deemed to be scheduled Tribes.

experiences and necessities. Next to the Constitution by the statutory instruments as per necessity Indian legislators wanted the equal contribution and accountability of Executive and Judiciary in the making of Indian society. The tribal people which from a long time have become the symbol of untouchability, bonded labor and atrocities now were provided the land mark statutory instruments in the territory of India. The Protection of Civil Rights1 Act, 1955, The immoral Traffic (amendment) Act, 1986, the Scheduled Cast and Scheduled Tribes (Prevention of Atrocities) Act, 1989 and Child Labor (Prohibition and Regulation) Act, 1986 are directly related to annihilation process of social malpractices amongst Indian of which the tribal people were leading beneficiaries 2.

and non-dalit can't eat together. In 35.8% of Dalit: denied entry into village shops. Untouchabilityin Govt. services; 37.8% of the villages: Dalit made to sit separately in govt. schools. 27.6% of the villages: Dalit prevented from entering police station.25.7% of the villages: Dalit prevented from entering ration shops. 33% of the villages: public health worker refuse to visit Dalit home. 23.5% of the village: Dalit doesn't get mail delivered to their home. 14.4% of the villges: Dalit not permitted to enter the panchayat at local govt. building. 12% of the villages: Dalits denied access to or forced to form seprate lines at polling booths. 48.4% of the villages: Dalit denied access to water sources(A 2006 study on untouchability rural in India covering 565 villages in 11 States has revealed the extent to which Untouch-ability – officially banned under the 1950 Constitution – continues to be the daily reality for millions of Indians.www.isdn.org.in

1 People Union for Democratic Right v. Union of India, AIR 1982, SC 1473 ; the Supreme Court of India in its landmark decision held that Article 23 prohibits any type of forced labor irrespective of the fact that wages have been paid for the same work.

2NeerajaChowdharyv. Madhya Pradesh State, (1984) 3 SCC 243 ; the SC asked the Government for not only release of bonded labor but also their rehabilitation too must be secured.

3M.C.Mehtav. Tamilnadu State, (1996) 6 SCC 756 ; in historical decision the SC of India has asked to form "Child Labor Rehabiliation Fund" for the rehabilitation of child labor. 4forcing Dalits to eat obnoxious substances, dumping excreta or carcasses in Dalit premises, assaulting a Dalit women with intent to dishonour or outrage her modesty, using a position of dominance to sexually exploit a Dalit woman, parading Dalits naked or with painted face or body, forcing Dalits to do forced or bonded labour, dispossessing Dalits of their land and forcing Dalits from their homes, preventing Dalits from voting, corrupting or fouling a Dalit water source, publicly humiliating Dalits, using fire or explosives to damage Dalit property, fabricating evidence in order to convict innocent Dalits are some glaring example of atrocities on tribal people..www.isdn.org.in

The "Untouchability" has not been defined under the Act of 1955; whereas a lot of acts under the Act, 1955 have been kept under this category. This Act opened the mind of common people about acts constituting untouchability3. The data regarding the incidents of untouchability were drastic and shocking4 traditionally in India against tribal people. Recently, the registered cases under the Act of 1955 are decreased successfully (according to Ministry data, 2013).More over the bonded labor1 system in India are nonetheless providing the shocking data regarding the same. According to the data of Ministry of Labor, Govt. of India Annual report (2000-2001) that 86.6% of the bonded labor2 belongs to SCs &STs.

12 Article 15 (4) provides as "Nothing in this article or in clause (2) of Art. 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the SCs &STs

3 Article 15 (5) provides as " Nothing in this article or in sub-clause (g) of clause (1) of article 19 shall prevent the State from making any special provisions, by law, for the advancement of any socially and educationally backward classes of citizens or for the SC's &STs in so far as special provision relate to their admission to educational institutions including private educational, whether aided by the State, other than the minority educational institutions referred to in clause (1) of Article 30.

4 Article 16 (4) provides as "Nothing in this article shall prevent the State from making any provision for the reservation of appointment or posts in favor of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state.

5 Article 16 (4) (A) provides as " nothing in this article shall prevent the State from making any provision for reservation or classes of posts in the services under the State in favor of the SCs & STs citizens which, in the opinion of the state, is not adequately represented in the services under the state.

6 Article 17; "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of " Untouchability" shall be an offence punishable in accordance with law

7 Article 23 (1); Traffic in human beings and beggar and other similar forms of forced labor prohibited and any contravention of this provision shall be an offence punishable in accordance with law

8 Article 24; No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any hazardous employment.

9 P.D. Shamdasiniv. Central Bank of India A.I.R. 1952, SC 59

The bonded labor and child labor are closely interconnected as most of the child labor3 comes from the Tribal. However in 1991 its percentage was in nineties. A slow decrease is observed. The landlessness amongst Tribal taking loan from private person is supposed to be the biggest reason for the same.

Apart from the above stated genuine efforts the victimization of tribal people in form of different type of atrocities rooted in Indian society from time immemorial has been viewed in the Scheduled Cast and Scheduled Tribes (Prevention of Atrocities) Act, 1989 where atrocities has been defined and has been made punishable. The marginalization of tribal people due to atrocities or; atrocities on tribal people due to their marginalization is matter of debate but discloses the reality they have faced or facing. The atrocities1 on tribal people have their peculiarity and make them as a subject in the hands of selected persons which is a disgrace on humanity especially in this 'Human Right' era. However, the groups of these progressive enactments are standing as rigid barrier in the way of tribal people's exploitation in the democratic society of India.

EVALUATION :

The history of the world has evidenced about various type of discrimination till date even most developed countries of the world are victim of racial discrimination like condemned facts. In India too under the long ago established social system under the realm of religious teachings a lot of discrimination and exploitation are observed in reference to the modern time which was earlier justified. A country where the Dev Dasi system, Sati pratha and Child marriage like customs have been or being practiced, which type of spontaneous rising of humanity may be imagined. The time in India lessoned to adopt democratic system to achieve the goal of humanity for its entire people without any sort of discrimination. The lapse in time also lessoned that development is not unidirectional but to develop without hampering fundamentals of organizing in the particular society. The atrocities, untouchability and bonded labor etc.its specialized reason and consequences aroused thereof pushed them into to the category of

marginalized people. Apart from these they are common Indian and facing a common problem as average Indian. India is neither a crime free nor an exploitation free country. The people, the group of people have their own interest and resources to achieve according to their needs.

The empirical time came to the life of tribals when in 2006 the Indian Legislators enacted the 'Scheduled Tribes & Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006". Without hampering their routine development that was being provided by the government earlier; the utmost thing they required as tribal was provided by this Act of 2006. This Act is order to address the long standing insecurity of tenurial and access rights of forest dwelling Scheduled Tribes and other traditional forest dwellers including those who were forced to relocate their dwelling due to state development interventions and to vest some rights and occupation in forest land on those people. Thus, the Government has assigned the ownership of minor forest produce to the

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1 Art.38: State to secure a social order for the promotion of welfare of the people.

2 Art. 39: Certain principles of policy to followed by the State.

3 Art. 46 provides as, "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the SCs & STs, and shall protect them from social injustice and all form of discrimination".

4Schedule V of the Constitution deals with the administration and control of scheduled areas and scheduled tribes. It restricts the entry and ownership of land and immovable resources in adivasi areas by non-adivasis and outsiders. The Supreme Court in Raoji and Others v. State of Maharashtra (AIR 1986 Bom 262) upheld the Maharashtra Land Revenue Restriction Code (S.36A) that restricted the transfer of land by tribal in favor of non-tribal. Sechudle VI of the Constitution provides for the "Autonomous District Councils" and "Regional Councils" for the Tribal areas.

5Article 330 and 332 provides for reservation of seats for SCs/STs in the LokSabha and State Legislative Assemblies respectively. Whereas Article 338 provides for National Commission for the Scheduled Castes and Scheduled Tribes entrusted with the power to investigate all matters relating to the safeguards provided to SC/STs and to report to the President on the working of these safeguards

people living in and around forests for the purpose of collection, processing, trade and marketing through this legislation. This will help the forest dependent people to improve their economy and will also enhance contribution for forest towards achievement of Millennium Development goals. Section 3(1) of this Act vests the right to hold and live in the forest land in tribal people. The judiciary of India well used this Act and decided various cased in favor of the Tribal people in order to preserve the symbiotic relation of the Tribals and forests.

CONCLUSION & SUGGESTION : This is a discussion of the more than 8% of population of India i.e., tribals. Their past can't be omitted; present provides the experiences and the best for all is expected from the future. Constitution and thereby the Government are with its all people in search of their welfare. The reasons, consequences, and effects of the marginalization are explicit indicating its nature. The problems are created in the society; the solution is within the society.

The social awareness towards this section of society is needed at utmost degree to find out the best solution of their problem. Various instrument of social awareness like social media too may be highly contributor in the same. Implementation and enforcement at the label of executive are to be secured specially in like Indian society where there is no scarcity of the laws. Full percentage of implementation and enforcement of laws through executive will make the scenario clear.

More judicial decisions applicable to the tribal welfare will accelerate to pull the tribal from marginalization. In 2011, while disposing a case in Supreme Court related to four persons beating up a young Bhil woman and having her parade naked through the village, J. M. Katju observed, "Dronacharya shouldn't have asked for Eklavya's thumb". He added, "this was a shameful act on the part of Dronacharya.

Present society where the "Welfare" prospective of State is the base of its foundation, it must go one step further i.e., to see the dream of "Human Right" protection as the base of foundation of State where its people and State both contribute equally to constructs human society in the form of a State.

Stress and Academic Achievement : A Case Study of Tribal Students Studying in Degree College at Agartala

Dipankar Pal

INTRODUCTION :

Stress: Stress is an unavoidable phenomenon in every aspects of human life. It is necessary and concomitant of daily living—necessary because without some stress we would not be able to perform at our best and unavoidable because prolonged stress can set up a cycle of distress and cut down the ability to cope with ordinary situations too. Stress involves a relationship between people and their environment, more specifically between stressors and stress reactions. Stressors are the events and the situations to which people must react. Stress among the college students has become an important part of our life. Stress occurs when an individual is confronted by situation that they perceive as overwhelming and can't cope up with. The prevalence of stress is increasing among students in recent years. This is due to various factors such as increased academic pressure, competition, decreased resources, inadequate family support, failure in expectations & health problems. Academic pressure by the parents as well as the students are themselves tensed about their career & future when fail to cope up with the situation or fail to satisfy their needs, then it results into stress & depression.

ACADEMIC ACHIEVEMENT :

Academic achievement or performance is the outcome of education—the extent of which a student, teacher or institution has achieved their

educational goal. Academic achievement in the context of this study refers to the level at which undergraduate students perform in their course of study at the college. Academic achievement commonly measured by examinations or continuous assessment (but there is no general agreement on how it is best tested or which aspects are most important procedural knowledge such as skills or declarative knowledge such as facts). Good (1945) defines academic achievement as "knowledge attained or skills developed in the school subjects, usually designed by test scores or by marks assigned by teachers , or by both" CASE STUDY: Yin postulates that the case study looks into a contemporary phenomenon in the context of reality. Case study methodology, therefore, is the ideal research tool. It is exploratory, descriptive and explanatory in nature. It is an inquiry approach collecting data, which are rich in content involving multiple sources of information. In the present study some tribal college students were selected as cases and interviewed on the basis of some open-ended questions.

OBJECTIVES OF THE STUDY :

- To know the views of the tribal students about stress and Academic achievement.
- To analyze the degree of academic stress of the tribal students.

METHODOLOGY :

Define the research question: In case study research the first step is to define the research question so that foci of the study remain clear to the researcher and the phenomenon or the object can be investigated. Usually case study research questions start with 'what' 'how' and 'why'. These questions are targeted to a certain number of cases. In this study the targeted groups are some selected tribal college students.. The following open-ended research questions were formulated: i. Do your parents put pressure on you to perform well in academic studies and go for higher study? ii. Do your parents compare your academic achievement scores with that of your sibling or peers or family members? iii. Do you discuss your problems with friends or parents?

Selection of the Cases The selection of appropriate cases for the research is important. At the time of selection it is to be decided that what should be the designated tools of data collection. The students studying in 1st semester in Degree colleges were taken. The selection was based on the participants' willingness to be interviewed. The students who spoke fluently and confidently were selected.

Tool Used: The designated tool for data collection was interview. During the interview the participants were asked the above mentioned questions. The questions were open-ended. Each participant was interviewed individually. On an average twenty minutes time was allotted for each session.

Data collection :

The investigator meets the participants and debriefs them. The researcher adopted flexible opportunistic data collection method. The researcher returned to matters previously raised by a participant and extracted related data through rephrased questions. The above mention research questions were the bases of interview questions. The researcher paraphrased, elaborated the questions and prodded the students to interact.

Results and Discussion: The technique of analysis in case study is within case analysis. The investigator examined the similarities and differences of the data and gradually the pattern began to emerge. The unique case features were also identified. The data from this qualitative research are coded. This information is gathered during in depth interview or participatory observation. A few selected responses of the students on the basis of the research questions are given below in Bengali versions.

i. Amar pitamata mone kore valovabe parasuna kore valo result kora jai. Uchha sikha lav korar jannya O Nijer paye daraber jannya pitamata chap diye thake.

ii. jakhan amar prapta number annader tulanai kom hoy, takhan matapita classmate athaba pariberer annader songe tulana kore.

iii. Ami jakhan manasik chape thake, ami amar Maar sathe samasyaguli nie alochana kori.

The process of open coding resulted in the following categorization.

Questions	Code	Responses	%
Parental involvement	Parental pressure	To get higher study, to become a good person & for self-supporting.	35%
	Parental dream	For maintaining livelihood a job is required	60%
	Disappointment	Due to failure in their study	50%
	Time wasting	Spending enough time for using internet, listening song & playing games.	64%
	Parental comparison	For low percentage parents compare with peers & neighbors	65%
	Good achievement	Parent's pressure improves their achievement.	40%
	Parental control	Parents don't impose any restriction on their Children for social engagements.	70%

Questions	Code	Responses	%
Experiences of academic stress	Excessive stress	Walk inside the room,uses cell phone for entertainment	55%
	Meditation or yoga	For reducing stress	20%
	Parental support	Discussion withparents & friends for solving problems.	66%
	Refuse to meet friends	For poor results,depression and shyness appears	40%
	Confidence	Mother is the best friend	55 %
	Cope-up stress	Listening songs,gossiping with friends	65%
	Concentration	Concentration disturbed due to over pressure.	30%

The responses of the participants may be summarized in the following way.

All the students reported that they experienced stress to some degree, although there was variation in their experience. Analysis showed that parents were involved in their child's education in many ways. Many students reported that their parents engaged in several behaviors that contributed to academic stress. They experienced stress which affected their ability to perform well. Finding showed that stress & academic achievement is a problem.

Conclusion

The researcher wanted to find out in detail the view of the students regarding various aspects of stress and academic achievement. Specifically the intention was to know the experiences based on the students in the context of stress and academic achievement. The theme wise coding revealed that the students have adequate experiences.

Suggestion

It is very much necessary to take some measures particularly tribal students to improve their mental health which will in turn help them to achieve academic success as well as to enhance their stress level, so that they will be able to adjust more adequately with the outer world. The college can take initiative to give personal attention to each student so that they can

- Enhance self-perceptions, self-esteem, self-concept (academic and social), and racial identity
- Improve their skills in studying, time management, organization, and taking tests
- Involve family members as partners in the educational process.
- Promotion of social support system from parents, other family members & peer group.
- School based coping skill education programs help the adolescents to understand better coping strategies.

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PLAYING FOLK TALES OF TRIPURA IN ENGLISH TRANSLATION: TOWARDS NEW METHODS OF ENGLISH LANGUAGE TEACHING

Partha Sarathi Gupta

English has been the trauma of the twentieth century postcolonial world in the domain of education, a source of profound phobia and relentless torment to non-native learners of the language. Nevertheless, it has retained its aspirational quotient in the minds of those who have not been able to learn and master it. As opposed to British Council inspired elitist methodologies of teaching English to non-native learners in India, alternative methodologies may be sought in the effective use of 'play' in order to inspire engaged learning of English. Although the method of the 'play' may be uniformly applicable to a large cross section of learners across the globe in general and India in particular, ethnic communities from the peripheries of the mainstream population in India's North-East, doubly marginalized in the domain of language and its politics, may prove to be its greatest beneficiaries. The North-East, as we all know, as a space, is an archive of orator. Folk tales belonging to distinct communities of the region have circulated over generations in the lips of tellers in different languages. Tripura, one of the seven sisters, is no exception, herself having nurtured in her breast, multiple ethnic communities with their distinct languages and oratures, which by virtue of the changing times and the encroachment of modernity, are now staring at the prospect of extinction. English has proven a great friend to these fast dying cultures, languages and oratures, extending its shadow to allow the translation of such, so as to preserve them in the archive of literate culture. However, this paper proposes to assess the prospect

of the translatability of the oral folktales of Tripura into the 'play' form in English, and their validity as performance models among young tribal/ ethnic learners of English seeking to communicate effectively in the language.

Select folk-tales from the hills of Tripura in English translation may be selected for case study, whose narrative form may lend themselves to actable 'plays' in English, of durations short enough to engage a class full of children to be riveted at. For instance a popular short Mraima (Mog) folktale on the legendary court-clown Ongkhyleng in English translation may serve as a raw script for young children to participate in a 'play' involving characters such as a king, queen and some courtiers. The tale circulates around the inimitable Ongkhyleng and his comic potential and timing to make a fool of the king. The climax of the tale involves Ongkhyleng's feigning of lifelessness in presence of the king and queen in order to dupe them into sympathy. The bare deep structure of the tale narrated in simple English may provide ample scope for a child-learner to indulge in 'play'.

However, let us first explore the various nuances of the signifier 'play' in order to understand its implications in alternative methods of teaching in general, and teaching of English in particular. 'Play' is an inclusive term which accommodates a wide range of activities ranging from structured games and organised sports 'played' by the young and adults alike, to unstructured activities or 'free play' that are intrinsically motivated, freely chosen and enjoyable, chiefly for the purpose of self expression and emotional escape. Although the term is indiscriminately used to imply any dramatic text which is performable or actable, the root meaning of the word goes back to the unstructured free play of childhood, a form of letting go, merging freely into experience, immersing oneself totally in the moment so that there is no distinction between self and object or self and other. Energy, life, spirit, surprise, fusion, awakening, renewal are all qualities of play…it is a free flowing form, opening and expanding in unexpected and unpredictable ways. (Landreth 20)

Unhindered, the child's play thus is an act of self- empowerment, and has been around since centuries across cultures. Blind-man's buff,

safe on land from the crocodile in the water, leapfrog, piggy-back, cop-thief chase are some common instances, among many others, of unstructured play indulged upon by children in our country. M. Takeuchi, renowned Japanese educationist, observes, how rapid urbanization of neighbourhoods and poor urban planning are fast erasing parks and open spaces which have traditionally been habitats of "traditional forms of group play like hide- and-seek, ball and stick games, blind-man's buff, rope skipping, spinning a top, etc" (qt in. Maitra and Seshadri 26). Rapid technological growth has replaced these traditional forms of play with digital games circulated on the nimble finger-tips of children. Moreover, cramming surrogate study materials available on the internet, and open access to electronic lessons of language-learning are fast contributing to the stifling of the 'play' as a study method. However, with regard to the teaching of English among children belonging to marginal ethnic communities of the North-East ('tribal' perhaps may not be the appropriate tag to homogenize diverse communities), particularly to those belonging to geographically difficult terrains of the region in general, and of course Tripura in particular, the 'play' may be retrieved as a tool worth working with. The region itself is a minefield of orature, with every community boasting of a treasure trove of folk. With the Sahitya Akademi patronizing a series of translations titled "Indian Literaure in Oral Languages", ranging from the oral literatures of the Bongcher, Mraima, Chakma, among others, translated into English, children belonging to these communities henceforth, if initiated, may not have to depend upon Anglican method of learning English sounds, words and sentences through English nursery rhymes, English fables and fairy-tales. Children's story books may be conceived of by writers, illustrators and publishers belonging to the region, in order to script new renditions of the same tales based on the translations mentioned above accompanied by pictorial illustrations, as we find them in the Hans Christian Anderson tales. The same may then be reoriented to fit the demands of 'play' by the teacher/trainer, who may then invite the child himself/herself to participate in a narrative that belongs to his/her own spatiality. In the process, lessons on syntax, tense, and other grammatical rules may be learnt by the child himself/herself under the

supervision and vigil of the trainer/director/teacher concerned. However, not all folk-tales may not lend themselves to easily performable texts, for a number of them, cutting across the entire gamut of diverse community oratures, address some extremely complex social issues which may not be deemed fit enough to serve as raw materials for child's play. Despite this limitation, there are an equal number of tales in English translation whose content, if rendered and transformed into 'playable' or 'actable' versions for children, may contribute effectively to construct pedagogies of English Language Teaching for students from the hills of Tripura.

A potential raw script may be found in the "Sura" skits of the Bongcher community, a cluster of folk-tales collected by Kamal Bongcher and Zohmin Thanga Bongcher, who have themselv translated them into English. The following is an extract from Kamal Bongcher's observations on the "Sura" stories:

Stories related with Sura in Bongcher society are of ancient time. Sura is physically strong and diligent but very foolish and as a result very poor too. Usually Sura meets with others in the society but he lacks something of common sense. People use this lacuna and make fun of it. They give him wicked suggestions instead of good ones...they suggest mischievous advice...But Sura is a simple minded, calm, brave strong boy. His deficiency is the shortage of average intelligence. There are many well-circulated funny stories related to Sura in Bongcher society...(Bongcher 139)

Sura's misadventures arising out of his idiocy become potentially short comic pieces for one-act plays for children. The tale on Sura's inability to either pluck mangoes or forest potatoes may provide a delightful performance text for child-learners of the English language. The tale of Sura's inability to distinguish between a goat and a tiger is a story of both simplicity and indomitable courage.

English translators of folk-tales of India's North-East generally adopt plain, unpolished and sometimes crude prose styles. Sometimes, the translator rendering a transcribed folk tale from either Kokborok or Chakma, in an attempt to negotiate with the unfamiliar linguistic structure

of a tribal language, and to convey romanticized evocations of the mystical and archaic, ends up choosing an un-English, word for word equivalence, retaining the basic syntactical structure of English. This is evident in almost all the recent anthologies of folktales culled from diverse ethnic communities of Tripura and the North-East, published by the Sahitya Akademi for their series "Indian Literature in tribal Languages". The use of simple, unpolished, unembellished English in the narratives provides ample scope for teachers and playwrights to adapt these narratives into play-texts for the "tribal" children of Tripura faced with the arduous task of learning a language they never can call their own, despite the language policies adopted from time to time by the Government of India post independence, since the recommendations on language teaching made by successive Commissions.

Dell Hymes, renowned ethnologist has coined the term "ethno poetics" to address the need for new anthropological methods of transcribing and analyzing folklore and other oral narratives. "Ethno poetics " as a method pays attention to inherent poetic structures within speech in all oral cultures. Hymes' observations may well be applied to the methodology of translation in our engagement with the folk-tales of Tripura and the North-East. For instance in the translation of a popular Tripuri folk-tale on the Nuwai bird, originally circulated in Kokborok, performance elements and non-verbal markers may be incorporated through print, graphic based media and the multimedia on the one hand, and the same may be adapted into an actable version by engaging in techniques reflecting the sounds of the original story, indicating pauses, tone and speech-markers, for children to 'play' with in the process of learning English. Kumud Kundu Choudhuri, renowned folklorist and an exponent of the Kokborok language, transcribes a song from the Nuwai folk-tale sung by the trapped Khumti who cries out to the Nuwai birds in flight for the gift of freedom and the power of flight. Chowdhuri transcribes the song thus: "Nuwai O Nuwai/Nuwai raja Oi/Aan bukurang kangcha rahardi" (62). The English translation of the same in the anthology Tales and Tunes of Tripura, edited by Chandrakanta Murasingh, runs thus: "O my dear nuwai/Can't you hear my cry?/Fetch

me a feather hither/I too wish to fly!" (61). With all the limitations of the translation – misinterpretations, generalizations and undue licenses on the part of the translator, it must be acknowledged that no translation of oral literature can claim perfection. But nevertheless, if the same task can generate a climate of learning a language that is still a nightmare to children belonging to the far-flung hills of 'peripheral' India, the pedagogies of English Language teaching and learning gain new ground.

However, the role of 'play' as a child's activity has been poorly studied as a model of pedagogy. To adult eyes, "it can look random, unfocussed and seemingly purposeless." But one must remember that it may serve as both vehicle and consequence of learning. It fits smartly into Kolb's model of experiential learning – a combination and a "sequential circle of concrete experience, reflective observation, abstract conceptualisation and active experimentation...it is perhaps the template for all experiential learning" (qt in. Shashi Kiran M.G 44). Shashi Kiran M.G in his essay "Play: A Description of Processes that Underpin Play"

Observes:

Experiential learning is now being recognized as perhaps the oldest form of teaching and researchers are gathering empirical evidence for this. The role of experiential learning becomes invaluable in the teaching of issues like life-skills, behavioural choices, anti-bullying activities, etc., which are not part of any formal curriculum but equally important for the venture of education. Play has an important role in this nature of pedagogy. (44)

Experiential learning, by extension, if put to language teaching, may end up yielding positive results in the overcoming of trauma in English Language learning in India. Folk tales of the North-East in English translation, if put into the 'play' mould, may be able to perfectly recreate Kolb's combination of the "sequential circle of concrete experience, reflective observation, abstract conceptualization and active experimentation.

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A Comparative study on education among the Tribal and Non-tribal Primary Level Children in Agartala Municipal Corporation

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Introduction:

Since independence, India has made considerable progress in the field of primary education. At elementary level the achievement of the target of free and compulsory education as directed by the constitution is a great challenge. It is seen that the objectives of universalisation of elementary education is being achieved gradually. The overall educational scenario in Tripura is as like as other parts of the country. Tripura is a small state in the North-eastern part of India and secured second position in terms of literacy rate in this region. As per 2011 census its population is around 37 lacks and among them 31% is Tribal population. Most of the people of this state live in rural areas. Only some urban areas are there in this state. Urban areas are known as Nagar Panchayat, Municipality and Municipal Corporation. Agartala is the state capital of Tripura and it is the second largest city in this region.

The Municipal Administration in Agartala was established in 1874 A.D and the city became a planned city during the reign of Maharaja Bir Bikra Manikya Bahadur in 1940s. This erstwhile Princely State Capital of Tripura merged with India on 15th October 1949. The city has become the nerve centre of all political, administrative, cultural and commercial activities of the state. The National Highway (NH)-44 connects Agartala with Assam. Agartala is connected by air to rest of the country. Very recently, Agartala is connected with rest of the country

by Railways. The city is bounded by Bangladesh on the western direction, Jirania R.D. Block on the East, Monhanpur R.D. Block on the North and Dukli R.D. Block on the South. The city has a historical background. The ancient capital of the then princely State 'Swadhin Tripura' was at Rangamati (Udaipur, South Tripura) by the bank of the river Gomti and in 1760 A.D. It was shifted by the Maharaja Krishna Manikya to the site of old Agartala by the bank of river Haora and was named 'Old Haveli'. The Capital city of Agartala was founded in 1838 AD by Maharaja Krishna Kishore Manikya (1830-49 A.D.). Maharaja Krishna Kishore Manikya set up the 'Old Haveli' at the other side of the river Howrah. Due to frequent invasion of the Kukis and also to keep easy communication with the British Bengal, the Maharaja started the process of shifting of the Capital from Old Haveli to New Haveli (present Agartala) in the year 1849 A.D.Bir Chandra Manikya started the urbanization of the New Haveli (Agartala).The Agartala Municipality was established within area of 3 sq. miles having population 875 only by a royal proclamation. Agartala is inhabited mainly by Bengali communities along with 19 scheduled tribes of Tripura. Bengali and Tripuri are the state's official languages. The other important language is Manipuri. Hinduism is the religion of most of the people. There are also small minorities of Muslims, Buddhists, and Christians The tribals, with a rich and varied culture, belong mainly to the Reang, Chakma, Halam and Uchai communities. The 1st General Municipal election was held on 5th November 1951 for electing 18 members of the municipal committee. The Tripura Municipal Act.1994 was passed as per 74th amendment of the Constitution of India, The 4th general Municipal election was held in December, 1995, and municipal council of 17 elected members and 3 nominated members was formed. After the 5th general municipal election held in the month of December 2000n another municipal council with 17 elected members and 3 nominated members came to power. The municipal area was 16.012 sq. k.m. with population of 1, 89,998 as per 2001 census. The Agartala Municipal Council area has been extended from 16.012 sq km to 62.02 sq km in 2004 with a population of 368493 persons. As per 2011 Census the Scheduled Tribe population in AMC area was 5.38%.The

Agartala Municipal Council converted into Agartala Municipal Corporation in the year 2014 and the area has further been extended to 76 sq km. The population of AMC as on 31st March 2015 is 5, 22,613 persons. The last general election was held in 2015 in the AMC area including the extended area with 49 members.

Overview of schools under AMC:

There are 135 schools under AMC area. Among them 44 schools are Junior Basic school having classes I- V, 21 schools are Senior Basic school having classes I-VIII, 24 schools are High school having classes I-X and 46 schools are Higher Secondary school having classes I-XII. Out of 135 schools 91 schools are under Government management. 20 schools are Government Aided and 24 schools are Private Un-aided. One of the striking feature is that almost all the Senior Basic, High and Higher Secondary schools have lower primary classes i.e. Classes I-V. Another important thing is that out of total 135 schools 17 schools are English medium school. Within these 17 schools 07 schools are government management school and 10 schools are private management school.

Objectives of the Study:

The following objectives of the study had been identified by the researchers:

1. To identify the facilities available in primary Schools of AMC area.
2. To identify the parental involvement and their attitude towards their children's education.
3. To ascertain the learning environment in the schools of AMC area.
4. To find out the educational achievement of Tribal and non-tribal primary school children.

Methodology:

Simple random sampling technique was adopted in this study. Agartala Municipal Corporation area covers the population of the study. There are 49 wards within the AMC area. Ward No. 04, 13, and 15 were selected randomly. Again from each Ward 02 schools are randomly selected. In this way 06 schools were randomly selected for the study. With a view to achieve the objectives of the study researchers prepared a schedule to collect the information about the schools, students, parents

and students achievement level. Having done this collection of data from the primary source, the investigator contacted the Head masters and collected information about physical facilities and the other related information of the school and it was supplemented with investigators own observation.

Major Findings:

Items Checked by the investigator during Field Visit:

School Environment:

sampled school visited in the area of AMC, it was found that the school environment was very good. Some Bengali medium school have poor enrolment on the other hand the English medium schools were found to be very congested to the discomfort of children. Some schools were there where ST enrolment is very low but few schools found to be high ST enrolment. In Auxilium H.S. (Girls) School ST enrolment were around 70 percent.

School Building:

The sampled school visited in the area of AMC, it was found that all the school have pucca building. Certain school classroom had a tin and asbestos roof. Classrooms were found to be sufficient as much as their requirement. It was found that in English medium schools there were average 4/5 sections in a class but at the same time it was found that Bengali medium schools had suffering shortage of students. Both ST and non-ST category parents were interested to enrol their children to English medium schools.

Toilets and Urinal Condition:

The sanitation conditions in sampled school visited in AMC area was satisfactory. However certain school have no appropriate sanitary arrangements. The situation is relatively better condition looking in the private management sampled schools. But the Government and Government aided schools need to pay attention in this regard. It was brought in our notice that toilets and urinals are not cleaned daily.

Drinking Water:

All sampled school in the AMC area have tap water facility. However, no school have found to be installed water cooler and also aqua guard facility. However, in some schools the conditions of drinking water facility was concern.

Sitting arrangement and Black Board:

Sampled school visited in the AMC area certain school have desk and bench facility. But it seems from our observation that the existing facility is inadequate. Classroom furniture was found to be sufficient as per requirement. But height of the classroom branch is not suit for the small children. While this put the children in great discomfort even the teachers reported of how they found it inconvenient to teach in such branch especially during writing. However, the condition of black board in all class rooms was satisfactory.

Adequate Play Material:

In sampled school visited in the AMC area, it was found that about 40% School have adequate play materials, about 60% school still have neither appropriate playground nor play material. During field visit neither ST nor other category students expressed their interest to play in school.

Present Process of Assessing Achievement Level of Students:

All sampled school of the AMC area conducted unit test and continuous comprehensive Evaluation by awarding Marks and some private management school have adopted grading system for assessing of students. Achievement level of student in the sampled school was satisfactory. In Certain Aided schools and private schools the achievement level was quite satisfactory. However, in Govt. schools there is still much scope for further improvement. Achievement level of ST category students was lower than that of other category students. During field study it was found that in subjects English, Science, Mathematics and Social Study the average score was 69 percent in case of other category students it was 83 percent.

Text Book:

The SCERT, an autonomous body of Govt. of Tripura is responsible for printing and supplying of the text books to all category students from classes from 1st to 8th for all subjects. Every effort has been made to ensure the availability of text books in sufficient number before the start of the session i.e. 1st January every year. Private management schools have their own mechanism for supply of books on payment basis.

Mid-Day Meal:

According to the information from the school authorities and on observation all Sampled Government and Government Aided primary schools at primary level, in AMC area mid-day meal scheme is functioning smoothly. It was found at the sampled school that the food served ensured there was considerable variety in food cooked. However during field visits to the sampled schools it was observed that no green vegetables were served in the MDM. In response to our query during field visit in the sampled school of AMC area received on quality of meal some students and teachers observed that generally children do not like to eat MDM. Some expressed concern on both the quality and quantity of food served. During field visit of sampled School in the AMC area 45% children take their MDM in school. While 25% 0f children carry tiffin from home. No mid-day meal scheme was found in Private management schools. Children used to carry tiffin from their home.

In all sampled Primary schools in both the districts no instance of discrimination was recorded on grounds of caste, gender and discrimination during the MDM. All children irrespectively of their gender, caste and class are treated equally.

Parental Attitude and their involvement :

It is widely recognised that if pupils are to maximise their potential from schooling they will need the full support of their parents. It is anticipated that parents should play a role not only in the promotion of their own children's achievements but more broadly in school improvement and the democratisation of school governance. The European Commission, for example, holds that the degree of parental participation is a significant indicator of the quality of schooling. Regardless of government policies, some parents have always been actively involved in enhancing their children's development and educational progress. This spontaneous activity has taken a number of forms including 'good parenting' in the home pre-school (which provides a good foundation of skills, values, attitudes and self-concept); visits to school to gather relevant information and establish good relationships; discussions with teachers to keep abreast of the child's progress or to

discuss emergent problems; and assisting more broadly in the practical activities and governance of the school.

During field visit it was found that all the sample schools have different committees like School Management Committee, Parent Teacher Association. All category Parents were directly involved with these committees. The school Authority also informed that a good number of parents used to attend whenever they asked like school annual programme and Parent Teacher Association meeting. Some parents are there who used to visit school to know their children's educational progress.

Computer Education in Primary Schools:

Computer studies in primary school have become highly important in the last few years. Computers are a part of our world now. Computers are in charge of most everything nowadays. We do everything with computers whether it is a PC desktop, laptop, or i-Pad. For those who do not have computers at home or families willing to teach them, they will be behind if they do not have computer studies in primary school. Computers change with new models each year, sometimes each month. Without keeping up with how things change and what is out there students will be behind. Computer studies are a small part of primary school but nonetheless important since they are the tool students will need to use for the rest of their lives.

During field visit it was found that there is no provision of computer education in Government and Government Aided primary schools. Computer is a compulsory subject of study in private management schools.

Library Facilities in primary schools:

The primary school of the past was entirely dependent upon the textbook. The library becomes increasingly important in the new teaching, for not only does it supply enrichment materials in all areas, it also supplies materials at all levels of difficulty. Its store of books, pictures, pamphlets, maps, films, filmstrips, recordings, and all other printed media makes it a gold mine for each teacher and for each pupil. The child who is surrounded with good books of all kinds reaches out well beyond the classroom routine and becomes involved in learning

under the most productive system of all, for his learning is self-directed. There is a vital relationship between reading skills and reading activities. The reading programme at the beginning is of course concerned with the instruction of reading techniques but it stresses understanding and interest on the part of the pupil. An adequate programme must therefore supply children with something to read. This is best done when the primary school possesses a library containing a liberal collection of books on all levels and on many subjects. As the child progresses with reading his curiosity can be stimulated more and more to seek answers through print. He also develops satisfaction in his contact with literature if he has an ample book collection from which to borrow books. It is only through extensive reading that a child is able to develop judgement about books and to acquire standards of appreciation and taste. The library affords this opportunity to explore books-to taste and choose, to read and absorb, to widen horizons. The library provides also a place for reference reading and for obtaining information. The librarian together with the teacher or the teacher-librarian gives instruction and direction to pupils in developing and practising the skills so necessary to this type of independent reading activity. The child's own satisfaction as an independent worker cannot be overestimated.

In sampled school visited in the AMC area, it was found that no school have adequate library. Some books found to be kept in staff room Almirah. No landing and reading room facility were found.

Private Tuition :

In India, like most developing countries, there exists a system of private tuition parallel to the formal system of education to supplement academic support and to overcome school inadequacies. The system of private tuition has been in existence in India for a long time but in recent times it has grown manifold. Investigator observes thatthere are several reasons behind the higher prevalence of private tuition in urban areas compared to rural areas in most states. Firstly, parents in urban areas are relatively better off educationally and economically and are in a position to afford the cost of private tuition. Secondly, there is more competition in urban areas, of which the parents are aware. There are also tremendous peer-group pressures and a sense of guilt among

middle-class parents in terms of neglecting their children, besides issues of social obsession and prestige. Parents also feel safe leaving their children in private tuition centers, where they will not waste their time watching television and idling at home. The phenomenon of the nuclear family and double incomes has given couples the requisite money to spare in sending their children to tuition centers. Further, in urban areas there is a greater supply of private tuition, which creates a demand. It also raises an important question about quality of education. Both ST and othercategories of parents used to sent their children for private tuition.

Suggestions:

1. The classroom teacher as a member of the library team should provide and observe regular library periods with his pupils so as to give them recurring opportunity to use and explore the wealth of the library; he should also share with the librarian the responsibility for instructing his group in the use of the library.
2. To ensure quality education it is necessary to make free flow of TLM to be used by the trained teachers which will attract the students to the entire teaching learning process. For this purpose Government may take, if possible, to supply sufficient amount of TLM to the schools. In the study it is found that maximum teachers (82%) do not use TLM while teaching the students mainly because of two reasons. Firstly, there is a lack of eagerness among the teachers to use the technique of using TLM in schools, and secondly, there is a scarcity of TLMs which is also mainly responsible behind the non-use of TLMs in schools.
3. Schools should be made more attractive and joyful learning environment. The teaching- learning Programme assisted by computer can be undertaken. This will not only grow the interest of the students but also they will enjoy learning through it. At the initial stage each primary school should be provided with at least one computer and teacher should be trained how to use it while teaching. Computer Education should be introduced as a subject in Primary level.
4. Library space should be provided for storing books of wide variety (colourful, informative, carton, story book, picture illustrations etc.)

and a period can be allotted for each class when the students under the supervision of teachers will be allowed to select a book of his / her choice and, sit with it and go through it and by this they will gradually develop a love for book and it will automatically expand their horizon of knowledge.
5. Parental responsibility in educating their children does not end to admit their ward to a school and providing a private tutor. In order to enhance the parental involvement apart from organizing parent teacher meeting only before examination and after the results, such meeting should be organized at regular intervals on compulsory basis. More parents should be included in the school management body and in students' welfare committees. Parents can in rotation take the charge of supervising the preparation of mid-day meal or serving them to children.
6. In order to at least reduce the dependency of children on private tution, attempt should be made by the teachers to prepare the lessons entirely within the classroom and no home work should be given (a part from repeating and revising) as it was found that the home and surrounding environment was not at all suitable for studies.
7. Standard cooked Mid-day meal should be provided in all primary school to meet the deficit food value as much as possible particularly for those children from under-privileged section of the society. It will also act as a strong incentive for both parents as well as children to send / to attend schools regularly.
8. Only trained teachers should be appointed and in-service training must be systematically provided. Social and economic status of teachers should be improved. There must be scope for further promotion.
9. Above all, to make the teaching –learning process more attractive and helpful to the learners a motivation system is to be introduced in the institution and that should be done including the teaching, non-teaching and students through a mechanism in order to put the teachers and learners together for a longer period in the institution in a joyful atmosphere.
10. Government and other NGO's should take initiative to establish new English medium Primary school. This is the demand of the day. A

huge number of parents of Bengali medium school from both categories expressed their interest to study their wards in English medium school.

Conclusion:

On the basis of the present study it may be concluded that the overall quality of primary education is not up to the mark. There is huge gap among different management. Government, AMC, different NGO, Parents should come forward to uplift the overall quality of primary education in AMC area.

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BOARDING HOUSE STIPEND FOR TRIBAL STUDENTS IN TRIPURA: AN ASSESSMENT

Jayanta Choudhury

Reshmi Ghosh

1. INTRODUCTION :

India is a home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2crores, India has the single largest tribal population in the world. This constitutes 8.6 per cent of the total population of the country. Education is one of the primary agents of transformation towards development.

Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. It is an activity, or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living.

It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being. Education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. (Sahu, 2014). In this regard

boarding house stipend playing an important role for continuing tribal education especially for tribal students.

1.1. BOARDING HOUSE STIPEND

Boarding House means a boarding house attached to a particular Educational Institution (s) either run or recognized by the Government of Tripura and includes residential hostel attached to Ashram School or Residential school run by Tripura Schedule Tribes Residential Educational Institution Society. Several students used to stay in boarding house as a boarder. Boarder means a student who reads in any class up to class XII and who has been admitted to a Boarding House and includes a student who has been allowed to stay in such Boarding House from year after year as per the provisions of Rules. There are various committees and two of them are Sub-Divisional Level Boarding House Committee and Institutional Level Boarding House Committee constituted as per provisions of these Rules. The Headmaster or Head Mistress or as the case may be, any other authority as a Head of the Institution which is for the time being entrusted to discharge the functions of the Headmaster or as the case may be Headmistress of a school. All government schools in the state recognized by the Government of Tripura which is passed by an act of state legislature or Parliament.

1.1.1. Amount of Boarding house stipend

Boarding House Stipend @ Rs. 40/- per day per student and @ Rs.1/- per day per student for & sweeping and cleaning of the boarding house is provided for a maximum number of 322 days in an academic year for the students, staying in approved Boarding Houses. There are 262 nos. of Boarding Houses altogether, out of which 110 numbers are run by the Non Governmental Organizations (NGO). There are 152 numbers Government run Boarding Houses (Boys-90, Girls-48, ADC-5 & TTWREIS-9) in the State.

1.1.2. Boarding house management

Sub-divisional Level Boarding House Committee manage and supervise the Boarding Houses within the Sub-Division and consists of Sub-Divisional Officer as Chairman, the SDTWO as the Member-

secretary, all the Heads of schools/Institutions attached with such Hostels within the Sub-Division. Sub-Divisional Level Boarding House Committee constituted by a Notification to be made by the Sub-Divisional Officer and shall have the following powers:

a. To formally approve the admission of Scheduled Tribes students as recommended by the Institutional Level Boarding House committee in exercise of Rule 6(5) of these rules

b. To recommend sanction of stipend to Tribal welfare Department

c. To withhold the disbursement of stipend

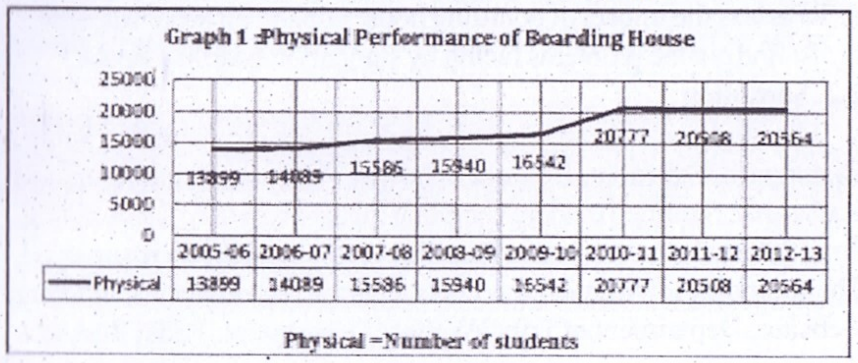
d. To expel the boarders for violation of prescribed Rules

e. To appoint Boarding House Superintendent, and

f. To take any action required for improving the overall condition of a Boarding House.

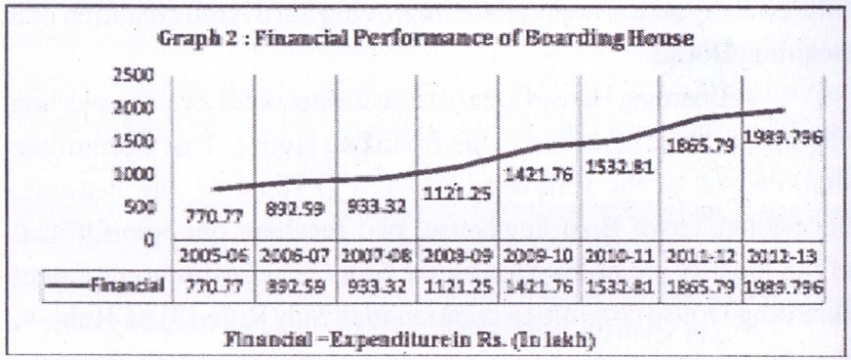
A Boarding House Committee at Institutional Level for selection of students to be admitted in the Boarding House. This Committee shall consist of the following S.D.T.W.O Head of the Institute, Superintendent of Boarding house, two Teachers, one Non-Official of the locality are nominated by the SDO. The Institutional Level Boarding House committee mentioned in Sub-Rule-(3) of Rule -4, shall be constituted by a Notification of the Sub-Divisional Officer for all (Boarding Houses within his jurisdiction, in consultation with the SDTWO or Head of the Institutions.

1.1.3 Performance of the Boarding house stipend



Graph 1 indicates about the physical performance of stipend for boarding house for last eight years. It clearly indicates that every year the number of students increased and mostly in 2010, the number of student increased more as compare to other years i.e. 4235 nos. but in 2012 only 56 no of students were increased from previous year.

Graph 2 reveals about the financial performance of boarding house stipend for last eight years. It was same as previous graph and it shows that in 2012-2013 the percentage of student was not increased that much but financial expenditure was more i.e. 124.00 lakh. And in 2010 the number of student was increased more but increase of fund was only 111.05 lakh. So, here both financial expenditures were not matching as per the students increased.



2. RESEARCH METHODOLOGY

2.1. Objectives of the study

i. To study the socio-economic background of boarding house students.
ii. To assess the impact of boarding house stipend on tribal students.
iii. To find out the problems facing by students in boarding house.

2.2. Sampling

The study was conducted in the eight sub-division are Sadar, Bishalgarh, Sabroom, Belonia, Khowai, Ambassa, Kamalpur, and Kailasahar. Stratified random sampling method was used for sampling. Total 200 students and sixteen boarding representatives were surveyed. The secondary information was collected from related reports, different websites, Department of Tribal Welfare Department, Tribal Research

and Cultural Institute, Govt. of Tripura and Sub-divisional Welfare Offices and selected schools. The primary data were collected from students of the boarding houses through well structured schedule and interview method. Observation method was followed to document the physical condition of the boarding houses. Collected data was computerized and analyzed using tabular and graphical representation in a descriptive way.

3. RESULT DISCUSSION

3.1. Family background and respondent profile

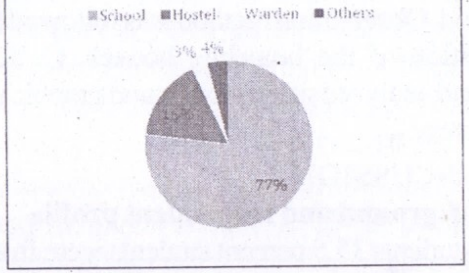
Out of total students 35.5 percent students were from APL families and 62 percent were from BPL families. This indicates that even APL families in Tribal areas were also not capable to bear the expenses of their children's education. 82.5 percent students belong to Hindu community and rests of the family were followers of Christianity. Total 42.5 percent students under 14-15 years of age group both girls and boys were getting stipend. Interestingly few students found getting stipend in age of 20-21 years, which might be the case of dropout students. In case of higher secondary, Girl's education (3.33 %) was less as compare to boys (12.72 %) because some girls got married after secondary education and some girls dropped their schooling due to various reasons.

3.2. Process of implementation

Students used to get information from different sources related to boarding house before getting admission. Most of the students come to know from school (57.5%) and it was clear that warden, Media and even NGOs were not playing any kind of role for giving information.

It can be observed from graph 3 that the maximum students were collecting their application form from school (77%). During the survey, majority of the students (39.5%) informed that the approval of stipend was declared within a week whereas 23 percent students said that they didn't know anything about the duration of approval of stipend. Only school and boarding house committee can select the student for stipend and 77.5 percent students agreed that they were selected by the school authority. About 70.5 percent student got help from the school for the purpose of receiving benefit while 8.5 percent students did not get any kind of help from any others regarding the benefit.

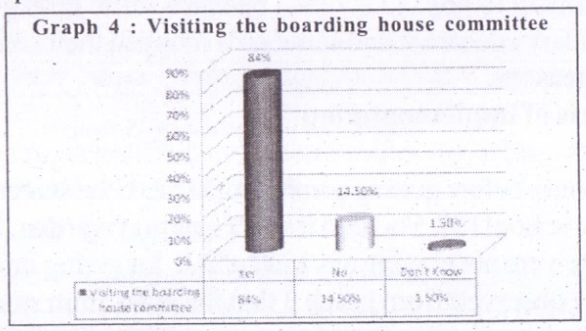
Graph 3 : Sources of collecting application



Source: Field survey, 2014

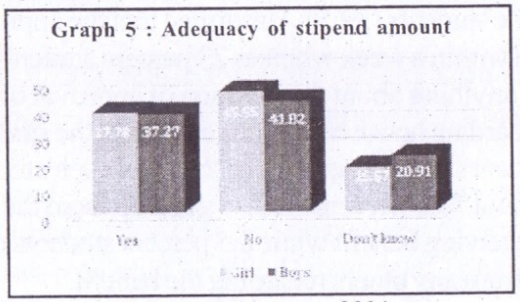
● Graph 4 depicts about the boarding house committee where 84 percent student said that the committee used to visit the boarding house.15.5 percent students were not aware about the visiting period of boarding house committee whereas 45 percent agreed regarding monthly basis. 79 percent students were not aware about the name of sponsoring department and as per them the concern school was providing stipend.

Graph 4 : Visiting the boarding house committee



Source: Field survey, 2014

Graph 5 : Adequacy of stipend amount

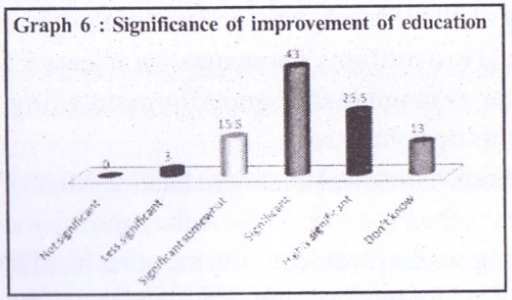


Source: Field survey, 2014

● 37.5 percent students agreed that stipend amount was adequate but 43.5 percent students were in favour of the increasing the stipend amount.14 percent student said that the stipend amount was not helpful because it was only Rs 41. And students were also not getting their stipend in hand and they could not use it as the stipends were fully under control of school authority (Warden).

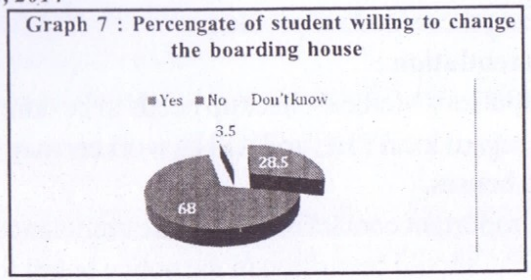
The graph shows the significance for improvement of education where maximum (43%) numbers of students were belongs to average category as the opinion of 43.64 percent of boys and 42.22 percent girls were significant. About 56 percent of the students believed that continuation of study would be difficult for them without stipend. As per the guidelines the head of the institution can suspend the disbursement of stipend to a student who has been expelled for violating the rules as per the record. Only 4.44 percent girls and 8.18 boys discontinued from stipend because they failed in their existing classes while rest of them were receiving stipend in time.

Graph 6 : Significance of improvement of education



Source: Field survey, 2014

Graph 7 : Percengate of student willing to change the boarding house



Source: Field survey, 2014

28.5 percent students wanted to change their boarding house due to several reasons like poor quality of food and accommodation. 86.67 percent girls and 80.91 percent boys opined to increase their stipend

amount as it was necessary because they did not get the stipend in their hand and for that reason they need more money for their daily expenditure.

4. PROBLEMS, RECOMMENDATION AND CONCLUSION

Issue-1: Lack of Proper Accommodation: Several boarding houses were available in different sub-divisions but most of the boarding houses were not in good condition in terms of infrastructure. Insufficient electricity and/or electric equipments, poor drinking water and sanitation system was almost common scenario. Students were not comfortable with respect to food and lodging also and they wanted to change the boarding house. Especially in Belonia sub-division, the condition of boarding house was not up to the mark.

Recommendation :

- Authority as well as Management committee should make necessary repairing of all the accessories and materials of boarding house as soon as possible to avoid any. There must be at least 5 % of total budget for every year as maintenance grant for maintaining the infrastructure/ equipments on regular basis.

Issue-2: Lack of medical treatment facility: Most of the boarding house did not have the First Aid kit. So at the time of emergency the students were facing several problems. On the other hand the representative did not have fund for medical care of the students. Several boarding houses were facing these kinds of problems.

Recommendation :

- A compulsory Medical checkup needs to be done once in a month.
- In this regard local PHC and ASHA workers may be linked with the boarding houses.
- Some important contact numbers like ambulance number, warden number etc. should be written in the notice board for any emergency situation.

Issue-3: Behavior of boarding staffs with students: The behavior of some of the stuffs was not good and not student friendly.

Recommendation :

- The capacity building of stuffs can be done by introducing several methods through providing training to them for how to properly run a boarding house, how to behave with different age group of students etc.
- Again particularly trained stuffs may be engaged for boarding house like a tribal cook for kitchen, a teaching guide for improvement of study etc.

Issue-4: Lack of extracurricular activities: Sports room, play ground and other playing materials like football, cricket ball, bats etc were not available in all the boarding house. Students were also not attached with any kind of extracurricular activities and becoming socially and culturally excluded. This may affect the moral health of the students in future.

Recommendation :

- Playing equipments, television or computer etc. need to be arranged in all the boarding house.
- Different kinds of cultural programmes like celebration of important dates; sit & draw competition; drama, folk songs, several competitions etc. need to be organized on regular basis.

Issue-5: Absence (Shortage) of Safety and security: Some boarding houses were far from the main area. Students and warden of boarding house facing insecurity due to absence of night guard.

Recommendation :

- All the boarding house should have at least one night guard. Boundary wall was also necessary for safety.
- Under Sipahijala sub-division in Bishramganj S.T Boys Hostel, some students were demanded shifting of boarding house to another better place.

Issue-6: Deficiency in improvement of education: The boarding house students were dependent on class lectures in school and sometimes which was not sufficient for them as there was no coaching center attached with hostel and school. Due to this their improvement of education was not upto the mark. Most of the students belonged to poor family, so they could not afford private tuition as well.

Recommendation :

- Need free coaching for their better education.
- Coaching centre needs to be started as early as possible and quality teachers are needed for guidance.
- NGO and local agencies should come forward in this regard.

CONCLUSION :

The present study about the impact of boarding house stipend gives several information regarding boarders. It was found that the scheme is very much helpful for education of tribal students though having some problems. Number of boarding houses need to increase with some modification to contribute more on Tribal Education in the state.

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PERSONAL AND ENVIRONMENTAL CAUSES OF SUBJECTIVE WELL-BEING AMONG THE TRIBAL STUDENTS OF TRIPURA STATE : A LONGITUDINAL ANALYSIS

Hillol Mukherjee
Dipti Debbarma

INTRODUCTION :

Tribal people of Tripura are devoid of many things that prevail in the big cities or the metropolitan cities of India which ultimately lead to a healthy and happy life. Still researches (though very few are there) on Tribal people of Tripura State indicate that they are not far behind with respect to Happiness and Well – Being in comparison to the other poeple of Indian sub continent. It seems, therefore, reasonable to assume that the factors of happiness lie both in the environment and within the individual. In the recently revived area of Subjective Well– Being (SWB; often used interchangeably with the term happiness), researchers now believe that happiness is composed of three realted components: Positive Affet, Absence of Negative Affect and Satisfaction with life as a whole (Argyle, Martin & Crossland, 1989). Happiness is not merely a transient emotional state, short – lived and completely dictated by environmental events (Veenhoven, 1994); rather it is more often conceptualised as a personal trait (Casta & McCrae, 1984).

Psychological Correlates of SWB : Two generally oppositional perspectives, that of the person and the environment, form the bases for various models and theories proposed to explain the subjective experiences of happiness. Personality models (Casta & McCare, 1980, 1984) are typical examples of the first perspective. Such models conceptualise happiness as a stable trait that depends primarily on

personality. In their review, Myers and Diener (1995) reported on the existence of a happiness trait that consists of self-esteem, personal control, optimism, and extraversion. However, by focussing on longitudinal studies using three trait criteria (temporal stability, cross-situational consistency and inner ausation) Veenhoven, (1994) concluded that happiness is at best moderately stable in the short-term is sensitive to fortune and adversity and is not entirely innate. Consequently, the trait analogy is not supporte by empirical data. Although it seems that pesonality plays an important role in SWB levesl, it is not the only influential factor. In fact, if it were the only influential factor. In fact, if it were the only influential factor, a person's level of SWB would remain virtually unchanged over his or her entire lifetime. Life events models (Abbey & Andrews, 1985, Reich and Zantra, 1983) are representative of the environment perspective. Such models recognise that some people's levels of happiness can fluctuate quite substantially over time. As such, these models look to both major positive and negatie life events to account for changes in SWB. As demostrated in Veenhoven's (1994) review, happiness does respond to life transitions, both good and bad, especially the major and dramatic ones. However, consistent with the thesis of the adaptational model (Brickman, Coates & Janoff – Bulman, 1978) only recent life events were found to influence SWB (Myers and Diener, 1995). Moreover, in most available studies, life events are treated as exogenous, and their impact is viewed as static. In fact, some evidence has shown that the same kind of events may keep happening to the same type of people, indicating that there are subtle links between personality and the type of life situations people encounter (Headey and Waring, 1989).

OBJECTIVES OF THE STUDY : This study aimed to find out the causal relationship between personality traits, life events, social support and happiness of the tribal students of Tripura.

RATIONALE OF THE STUDY : As in many cases of psychological inquiry, a particular behaviour or state of mind is most likely produced by a complex interaction between the individual and his or her environment. Previous research based on the interactionist perspective

reveable that both personal and environmental factors are important correlates of happiness (Lu, 1996). Thus, an integrative model of happiness was theoretically constructed and empirically revised. It includes both the direct paths to happiness (eg, neuriticism, loucus of control and social support) and the indirect paths to happiness (eg, age, gender and extraversion through social support). However, this earlier study used a cross – sectional design which did not allow for causal inferences, even with the help of structured modelling technique. Thus, the present study adopted a longitudinal design to further extend the previous integrative model and to explore both personality traits and life events as stabilising and destabilising agents of SWB.

PARTICIPANTS AND PROCEDURE : This longitudinal study had two waves of data collection with an interval of approximately 2.5 years. All the potential respondents were interviewed at home using structured questionnaire. The first wave of interviews were conducte from July to September, 2013 (Time 1) and the second wave from December, 2015 to January, 2016 (Time 2). at Time 1, a multi–stage systematic probability random sampling procedure was used to select for interviews of 581 tribal male and female students studying in different colleges of Agartala, Tripura. Participants were 18-22 years old. Among the respondents, 278 consented to an invitation to be re-interviewed at a later date. At Time 2, every effort was made to follow up with these 278 consenting participants. However, because of several reasons only 105 valid follow – up interviews could be completed.

MEASURES :

The data were collected using questionnaire and scales :

1. Demographic information : Participant's personal background information was recorded, including age, marital status, gender, educational level. This information was collected at both interviews and cross – checked for validity.

2. Personality Traits : Personality traits were measured at both the initial and the follow – up interviews. Extraversion and Neuroticism were measured by the E and N scales of the Eysenck Personality

Questionnarie, respectively (Eysenck & Eysenck, 1975). The average Cronbach's alphas were .80 and .76 at Times 1 and 2, respectively.

Locus of Control was measured using the Revised Sphere of Control Inventory (Paulhus, 1983) covering personal efficiency and interpersonal control. This version has an average Cronbach's alpha of .71. In all these cases, higher scores indicate more manifested corresponding personality traits. (Locus of Control was scored in the internal direction).

3. Life Events : A composite Life Events check list (Lu, 1996) was administered during the follow – up interviews. It contains 64 events (41 negative and 23 positive) covering seven life domains: family, work, social and leisure, finance, environment, legal and health. Participants were asked to rate on a 4 – point scale the perceived severity of each type of events that happened to them in the past year. Two scores were computed to represent, separately, leversl of positive and negative impacts brought about by these life events.

4. Social Support : During the follow – up interviews, actual received support was measured using the socially supportive behaviours (Barrera, 1981) which includes tangible, emotional companionship and informational support information. The Cronbach's alpha was .92. Higher scores indicate higher levels of recived suppot.

5. SWB : Overall happiness was measured using Oxford Happiness Inventory (Argyle et al, 1989). This is a well – established, 29 item measure tapping general, subjective experiences of happiness. It covers the three basic elements of the hapiness concept (Positive Affect, Negative Affect and overall satisfaction with life). A higher total scroe indicates a higher level of happiness.

Life satisfaction was measured with a composite 8 – item measure of domain satisfaction with an 11 – point rating scale. A higher total score indicates a higher level of life satisfaction. Both SWB measures were administered at Time 1 and Time 2 and had average Cronbach's alphas of .92 and .83, respectively.

RESULTS : Descriptive analyses were conducted to illustrate the sample's demographic characteristics. Because the follow – up rate

was low, descriptive values for the total sample time 2 (N = 105) are presented in parenthese in Table 1. Although the follow – up success rate was low, the final sample of 105 was actually quite similar to the original, larger sample. t tests revealed no significant differences on measurements of extraversion, neuroticism and locus of control between those who participated at both times (N=105) and those who participated only at Time 1 (N = 581).

Table – 1: Demographic Characeristics of Participants at Time 2 (N=105)

VARIABLE	TIME 1		n
1.GENDER	(%)		
Female	43.6	44.8	47
Male	56.4	55.2	58
2.MARITAL STATUS			
Married	32.1	22.9	24
Unmarried	68.9	22.9	81

Temporal stability was indicated by correlations of the same measurements taken at different times. However, the size of the correlations depends on the accuracy of the measurements: Errors may depress the correlations. Veenhoven (1994) suggested that true temporal stability can be estimated by the dis-attenuation of longtiudinal correlations, that is by dividing the longitudinal correlations by their corresponding reliability coefficients. In this study, extraversion, neuroticism and locus of control of the tribal students had correlations overtime of .55, .49 and .32, respectively. Divided by their corresponding reliability alphas of .80, .76 and .71, the resulting stability coefficients were .69, .64 and .45, respectively. This level of stability for personality was, on average, 32% higher than the corresponding correlation over time, Similarly, happiness and life satisfaction had correlations over time .40 and .37, respectively. After dividing the figures by their corresponding reliability alphas of .92 and .83, the resulting stability coefficients were .43 and .45, respectively. The level of stability was, on average, 15% higher than the correlations over time. As expected, personality traits were quite stable, except for locus of control.

However, the SWB measures were only moderately stable, even after the technical modificatin.

Pearson Correlation Coefficients were computed to examine the pattern of relationships among the reasearch variables both simultaneouly and over time. Because none of the demographic variables correlated significantly with the dependent variable (SWB), they were omitted from the correlation matrix in Table 2.

Table – 2 : Pearson's Correlations Among All Variables

	VARIABLE	1	2	3	4	5	6	7	8	9	10	11	12	13
1	E (1)	-												
2	N (1)	-.18	-											
3	Control (1)	.33***	-.20*	-										
4	Happiness (1)	.40***	-.23*	.30***	-									
5	Satisfaction (1)	.32***	-.17	.27***	.59***	-								
6	E (2)	.55***	-.28**	.36***	.28**	.24*	-							
7	N (2) .	-.20*	.49***	-.12	.26*	-.17	.27**	-						
8	Control (2)	.25*	.02	.32***	.29**	.28**	.18	.22*	-					
9	Positive Events (2)	.06	.00	.12	.02	-.01	.04	-.02	.16	-				
10	Negative Events (2)	.01	.17	.01	-.04	-.06	.04	.06	-.17	.15	-			
11	Support (2)	.03	.15	.17	.13	.15	.18	.06	.03	.14	.17	-		
12	Happiness (2)	.21*	-.09	.16	.40***	.33***	-.27**	-.35***	.34***	.15	-.14	.41***		
13	Satisfaction (2)	.25*	.24*	.18.	.28**	.37***	.26*	-.27**	.28**	.20*	-.21*	.23*	.69***	-

It is important to note several facts in the correlation matrix. First, personality traits were significantly correlated with both overall happiness and life satisfaction. Simultaneous correlations (Personality and SWB measures taken at the same time) were generally higher than cross – lagged correlations (Personality and SWB measures taken at different times). Second, positive life vents were positively correlated with life satisfaction; negative life vents wer negatively correlated with life satisfaction. Neither was correlated with overall happiness of the tribal students. Third, social support was positively correlated with both overall happiness and life satisfaction. Finally, overall happiness and life satisfaction were consistently correlated, both simultaneously and cross – lagged.

An important purpose of the present study was to clarify the contributions of personality traits and environmental factors to SWB, after controlling for its baseline level. To this end, two separate multiple regression analyses using the longitudinal data have been conducted. Hierarchical method were used to enter variables measured at Time 1 (the three personality traits and the two baseline SWB indicators) followed by those measured at Time 2 (positive and negative life events, social support, satisfaction, or happiness).

For predictions of overall happiness at Time 2, these variables accounted for 64% of the total variance, $F=14.48$. $p<.001$.

For predictions of life satisfaction at Time 2 these variables accounted for 62% of the total variance, $F=13.16$, $p<.001$.

DISCUSSIONS :

This longitudinal study incorporated the personality and life events models of SWB and further extended the recently proposed integrative model of happiness (Lu, 1996) to include both personal and environmental variables. Results showed moderate temporal stability of the SWB measures over 2.5 years. Anaiysis also revealed significant correlations between personality traits and SWB, whether measured at the same time or at different times. However, after controlling for baseline SWB, only environmental variables remained consistently related.

Before the discussion of the results, the issue of cultural comparability needs some contemplation. In large – scale corss – cultural studies, researchers consistently have found significant differenes in the repoted SWB measures among nations (Diener, 1995). Studies have shown that happiness is regarded in all cultures as a subjective, positive and inner psychological state that should be aspired to as an ultimate life goal (Bauer, 1976; Wu, 1992). Empirical evidence generated using a quantitative approach suggested that the concept of happiness as according to the tribal people of Tripura state, pertains to positive affect, lack of psychological distress, and life satisfaction (Mukherjee & Sanyal, 2014), which is in accordance with the western definition of happiness quoted at the outset of this paper. A tentative conclusion seems to be

that although levels of happiness may be varied, the central components of happiness are largely similar across cultures. This finding should enable some generalizability of research result between the east and the west.

Given that good longitudinal studies are always difficult to conduct (hence, their rarity in the subjective well – being can be the result of the factors other than an invidual's inner dispoisiton to happiness. For instance, the correlations can be the result of the stability of some personal characteristics, such as social extraversion. Indeed, in this study, personality traits seemed to be more stable than subjective well – being measures. Nonetheless, after controlling for base line personality, the longitudinal relationships within each pair of subjective measures persisted rather than disappeared. This powerful multiple regression analysis using the longitudinal data removed the influence of stable preconditions for happiness from the longitudinal correlations. Thus, the presnt findings not only disattenuated the usual longitudinal correlations but also empirically delineated the effects of baseline personality as well as baseline happiness. The conclusion seems to be that although subjective well – being may not be as stable a personal trait as personality, it is at-least somewhat stable over a moderate period of time.

Overall, the regression exercises revealed that none of the personality traits could account for the change in subjective well – being; however, positive life events and social support could account for such a change. Does this overall pattern mean that environmental factors are more important than personality traits? This is not necessarily so. In fact the mechanisms underlying these effects may be different, like personality may contribute to an inner dispoisition to enjoy life (on the contrary, in the case of neuroticism), it doesn't seemed to explain changes in happiness.

Environmental factors seemed to be responsible for the versatility in happiness and such factors complemented the stabilizing effects of personality. And it is clear that social support not only enhances an individual's absolute level of happiness but also contributes to positive

change in the level of happiness, that is, by lifting it up in the face of adversity.

Negativelife events were found to be detrimental to overall happiness, whereas positive life events were related to life satisfaction, one of the three components of happiness.

A balanced conclusion seems to be that although there is a recursive relationship between overall happiness and life satisfaction, it is nonetheless inappropriate to adopt life satisfaction as the sole indicator of the subjective well – being construct. More caution should also be exercised in synthesizing research pertaining to life satisfaction with research covering the whole of the subjective well-being construct.

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An Effect of Music on the Social Behavior of Tribal Children's and their Educational Implications

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Utpal Biswas
Joyanta Sarkar

1. INTRODUCTION :

According to an ancient Indian text, Swara Sastra, the seventy-two melakarta ragas (parent ragas) control the 72 important nerves in the human body.

Individuals of all ages and all abilities can benefit from music therapy. Previously, music therapy has been used to support emotional, cognitive and social development in many populations. Music therapy may help to promote wellness by managing stress, enhancing memory, and improving communication.A 2004 study from the Journal of Music Therapy found that music in interventions used with children and teens with Autism Spectrum Disorders (ASD) can improve social behaviors, increase focus and attention, increase communication attempts (vocalizations, verbalizations, gestures, and vocabulary), reduce anxiety, and improve body awareness and coordination.

Many additional studies have found that children and adults with ASD respond well to music. Often, individuals with autism respond positively to music when little else is able to get their attention, which makes music a potential therapeutic tool. Our hypothesis is that how music therapy can establish the social behavior of tribal children's.

Fig. 1. Melakarta Ragas - The Indian Classical Music Therapist's Pharmacopeia

2. EFFECT OF MUSIC ON TRIBAL CHILDREN:

2.1Music encourages social interactions.

A 2009 study by Kim, Wigram, & Gold found that children with autism showed more emotional expression and social engagement during music therapy sessions than in play sessions without music. These children also responded to the therapist's requests more frequently during music therapy than in play sessions without music.

Additionally, a skilled therapist can use music with children to increase their social interaction and improve social skills. Passing and sharing instruments, music and movement games, gathering around a central instrument, learning to listen and singing of greetings are just a few of the ways music therapy sessions can increase interaction.

2.2. Music can improve behavior

In a 2012 study of 41 children with autism over a ten-month period, See found that weekly music therapy session seemed to improve overall behavior, with the most improvement seen in inattentive behaviors. Children in this study experienced hour-long sessions of music therapy once a week, and their conduct was monitored against a checklist of target behavior like restlessness, aggression and noisiness. More than half the group improved by one or two points on the scale after the music therapy sessions.

2.3. Music can improve communication

Up to 20%of tribalchildren with autism are nonverbal, and many low-functioning children have difficulty following verbal commands, and

have difficult time with social awareness like understanding body language.

Wan et. al. (2004) found music to improve the mapping of sounds to actions, by connecting the auditory and motor sections of the brain, which may help improve understanding of verbal commands. By pairing music with actions, and with repetitive training, the brain pathways needed to speak can be reinforced and improved.

2.4. Music can reduce anxiety : Children with autism are more sensitive to anxiety than the average child, as they are unable to filter out provoking stimuli. A small four-week study, conducted at the University of Wisconsin La Crosse in 2006, found preliminary success in reducing anxiety in patients with autism through music therapy. After 16 short, 20-minute sessions, during which the treatment patients listened to rhythmic music, the participants who received the therapy appeared to have decreased anxiety-related behaviors.

Classical music or music with a steady rhythm is thought to be the best for alleviating anxiety in children with autism due to the predictability of the beat.

2.5. Music is fun: Perhaps most importantly of all, music therapy is engaging and enjoyable for children with autism. Music therapy is able to bring about changes in social behavior and cognitive ability only through repeated and prolonged sessions and the best way to keep children working at something is to ensure that they enjoy it. Almost like another form of play, music therapy is something ASD children can engage in without having it feel like work.Music is an effective way to communicate with and reach children with autism. Music therapy seems to be able to improve social skills, behavior, anxiety and more and might be the one thing that can reach a child with autism when nothing else will.

3. EDUCATIONALIMPLICATIONS : Special education teachers have used music to alter psyche set and overview enthusiastic issues. Music allows the individual to plan sentiments. Music is viewed as an integral part of each one of kids' lives. Children enjoy listening to music, singing, and humming. Music may effectively enhance the ability to cope

with stress. The author suggested that music is found in both music classes and regular education classrooms. She found that integrating literature with musical content helped to bring books alive and that musical classrooms encouraged children to relate and join in the activities (Giles, Cogan, & Cox, 1991).

However, very few studies provided acomprehensiveview of some disability categories such as autism (Staum, n.d.&Stambough, 1996), Mental Retardation (MR) or cognitive delays, Attention DeficitDisorders (ADHD), Learning Disabilities (LD)) and Physical and Other Health Impairments (POHI). Below is a list of practical, relevant, and evidence based methodologies teachers can use to help students with various disabilities through music.

3.1 Speech and Language Impairments:

Music is more than a diversion activity. It is more than verbal coordinating. It is a progressed subjective, phonetic, social and mental treatment. Music gives a type of remuneration for those with language disabilities and also a method for encouraging language advancement.

1. Encourage tribal students to participate in the musical activities.
2. Find a piece of music pleasant to the student.
3. Have understudy verbally recognize an instrument by name before he or she can play it.
4. Learn words and well-spoken specific phonemes through singing tunes.
5. Make non-judgmental and nonverbal exercises to help make understudy feels great.
6. Make practices where any vocal sound is recognized as an innovative bit of the extemporized music.
7. Joined vocal sounds that are suddenly transmitted and that are inspired from the music making.

3.2 Orthopedics and Health Impairments

Music influences heartbeat, pulse rate, and skin reactions (Hodges, 1980).

1. Place an instrument at a strategically placed distance to build hands or arms development.
2. Swing a mallet to strike a drum to help build the range of motion.

3. Have understudy hold a musical instrument may help the improvement of fine motor coordination.
4. Shift the power of applauding, bouncing, stamping, beating, swinging, and snapping, and so on as indicated by the seriousness of the disability.
5. Utilize slow and gentle music to expand adaptability and to diminish hyper tense muscular contractions.

3.3 Psychological Disabilities

Research in neurological functioning supports the association between music and cognitive development. Music arranges sounds and hushes in a stream of time. It makes desires and is then fulfilled. It raises an issue and comprehends it.

1. Use mnemonic devices for remembering sequences (the alphabet song).
2. Use categorical structures to separate (animal farm, color and so on.).
3. Interface sound with an idea (a cow makes a "moo" sound").

3.4 Consideration Deficit/Hyperactive Disorders and Learning Disabilities

Music focuses on accuracy and attention. Learning how to play an instrument can improveattention, concentration, impulse control, social functioning, self-esteem, self-expression, inspiration and memory(Pandya, 2015).

1. Connect a specific vocal sound with a specific body movement.
2. Provide more than one neural pathway by utilizing multi-sensory channels.
3. Use visual, sound-related and kinesthetic (striking a drum, clapping hands).
4. Utilize the intrinsic structure in songs to strengthen a feeling of internal order.
5. Use musicality, unfaltering heartbeat, and essential beat of music as a model to help understudy to experience order, sequence, and a feeling of consistency.

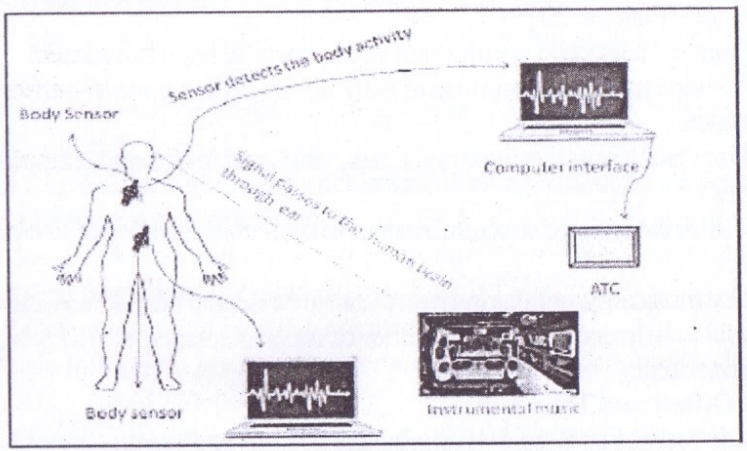
3.5 Gifted and Talented:

Music focuses on deeper psychological process and permits inventive expression. Challenge gifted students to adapt their existing abilities in ways that enable them to create music.

3.6 Energetic and Behavioral Disorders:

Music makes physiological reactions, which are connected with enthusiastic responses. Music clarifies the pressure discharge succession connected with enthusiastic excitement (Abeles, 1980). The pace and force of the musical beat makes the distinctive sentiments in every sort of melody. The opportunity to play an instrument can be utilized as a reinforce for on task behavior.

1. Encourage tribal student to play distinctive instruments in the songs.
2. Utilize small group music therapy to encourage socialization and interpersonal collaborations.
3. Allow student to express separately while participating as a group.
4. Utilize the common musical beat to unite group cohesion and concrete group dynamic.
5. Use music activities that oblige a member to imitate the body movement or rhythmic pattern of another member.
6. Instruct understudy to take turn when there is one and only instrument accessible to share within a group.
7. Utilization sharing space while playing musical instrument to control motivation.



4. CONCLUTION :

The impacts of music therapy on children with disabilities are various. This paper presented the effect of music on the social behavior of a tribal children's. Music therapy contributions to psychological, psychosocial and academic improvement. It provides practical guidelines to use music to accommodate children with disabilities.

5. FUTURE WORK :

In our future work, we try to improve the health of Tribal children's by using Body Sensor Networks (BSNs).

AN OVERVIEW OF THE STATUS OF TRIBAL EDUCATION AT M.Ed. LEVEL IN TRIPURA

Sarmistha Banik

Introduction :

Education forms an important component in the overall development of individuals, enabling them to greater awareness, better comprehension of their social, political and cultural environment and also facilitating in the improvement of their socio-economic condition. These hold true in the case of the scheduled tribes in India. Higher Education in India is one of the largest and oldest systems of higher education found anywhere in the world. As of now there are approximately 320 Universities, of which nearly 131 are of Affiliating Universities. Besides there are deemed universities, institutions of national importance, institutes and over 15500 colleges. Together they offer a wide range of degree and diploma programs across the length and breadth of the country. North eastern region of our country is deprived due to its disadvantageous location. Tripura, a hilly state of north eastern region is blessed with a spectacular natural beauty. Total population of Tripura in 2011 Census has been 36.74 lakhs. Of these 11, 66,813 persons are Scheduled Tribes (STs) constituting 31.7 per cent of the total population. The state has registered 14.84 per cent decadal growth of ST population in 2001-2011.There are nineteen (19) notified ST in the state .Around 97.4 percent of tribal population is rural. The literacy rate of Tripura is 87.22 percent. Although the state is small, the social composition of the population of Tripura is diverse. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which

helps them in meeting the new challenges of life. Like many other states of North-East India higher education in Tripura has also a late start.

Statement of the problem :

Higher education includes teaching, research and social service activities of universities and within the realm of teaching; it includes graduate and post graduate level. The Master of Education (M.Ed.) is a post graduate academic degree awarded by universities large number of countries. This degree in education often includes the majors like curriculum and instruction, counseling, school psychology, and administration. It is often conferred for educators advancing in their field. The socio economic condition of schedule tribe (ST) of Tripura is changing day by day. Due to development of education the tribal people are coming forward in every sphere of their life. A good number of tribal student are securing their Bachelor of Education (B.Ed.) degree from Institute of advanced studies in education, different private B.Ed.colleges, teacher training institution etc. In Tripura the M.Ed. course has been started from 2000 in IASE under Tripura University. As in the field of higher education M.Ed. course has a great importance so it is time to know the status of tribal education at M.Ed. level.

Significance of the study:

The central purpose of education is the attainment of the good life or the enrichment of the quality of life. Education is the knowledge and knowledge is the source of power. It is the key to empowering unprivileged groups in order to overcome poverty and to ensure equitable development. It is a tool for community empowerment and liberation.

Higher education plays a vital role for socio cultural and economic development of a nation. The role of higher education is to impart training and skill for the empowerment of socially disadvantaged group.

M.Ed program covers instruction, administration and counseling. The candidates can study the program across India. The course is provided at most of the District Institute of Education & Training centers all over the nation. In India, the institutions that are recognized by NCTE offer M.Ed program. Those who are interested in teaching profession

can do the M.Ed program. Many institutes and universities in India offer the M.Ed program

Advantages or Benefits of Master of Education

- Master of Education Degree provides one a job in various profiles depending on aspirant's specialization.
- Master of Education program helps to get more experience and technical skill needed to be an advanced teacher or educator.
- An M.Ed degree from a recognized institute gives the right raise to one's profession.
- One can apply for higher studies after finishing M.Ed program.

The aspirant's who have finished their Bachelor of Education degree can study Masters Degree in Education. Those who have done integrated B.Ed program can also apply for the post graduation program. Some institutions are demanding at least 50% marks for the admission .In Tripura number of B.Ed. College is not sufficient. To give proper teacher training program in near future more B.Ed. colleges will be started both from public and private sector which requires suitable and skillful teacher educators. The enrolment of tribal students in the earlier years was very poor and so it requires an overview of status of tribal education at M.Ed. level in Tripura.

Review of related literature :

A lot of works has been done on the development of education of tribal people throughout India. It is observed that most of the tribes are spread across the country mainly in forest and hilly regions. Most of them have a cultural background of their own but the academic growth is very poor. Various schemes and policies are taken by the government and also by different nongovernmental organization to spread education among them. The participation of tribal people in higher education was very less but nowadays the scenario is changing day by day.

R.Geetha, Dr.K.Revathi on their research paper entitled ' A study on Tribal education and development' published in research journal of social science and management vol.2 No.8 (2012) have examined the tribal education and tribal development policy in India. The promotion of tribal education needs a fresh thinking and renewed efforts in new

direction. The new policy and administrative initiatives should focus on the improvement of quantity as well as quality aspects for tribal education.

Aradhana Goswami,Dept. of Social work, University of Lucknow in her paper entitled 'Development of education of schedule Tribe in Madhya Pradesh' has discussed the various reasons of academic backwardness of tribal people in the state.

Surendra Prasad Gain 'Height of higher education in developing India' explains the vital role of education in the process of modernization, building up of a democratic society and development of both the socio economic resources and country as human resources to achieve social justice and equality.

Mithilesh Kumar Sinha highlight 'Role of Universities in tribals Higher education' which plays vital role for socio-economic and socio cultural development of a nation.

Objectives of the study :

1. To investigate the enrolment of ST candidates at M. Ed. level during last ten years.
2. To compare the year-wise enrolment of ST candidates at M.Ed. level with respect to gender. 3. To find out the achievement of ST students at M.Ed. level during last ten years.
4. To compare the year-wise achievement of ST students at M.Ed. level with respect to gender.

Methodology :

In Tripura M. Ed. course is taught in IASE under Tripura University in regular mode. It was started from the year 2000.From 2013 the one year M.Ed. course was divided in two semesters and from 2015 it is converted to two year program with four semesters. The total number of seats is also increased from 20 to50. Indira Gandhi National Open University (IGNOU) has also started M.Ed. course in Tripura under distance mode from 2009.

It is a descriptive type research. The researcher has collected secondary data mainly from IASE. Purposive sampling is done here. Data has been collected from register books and records with prior permission. The researcher has taken data for last ten years that is from

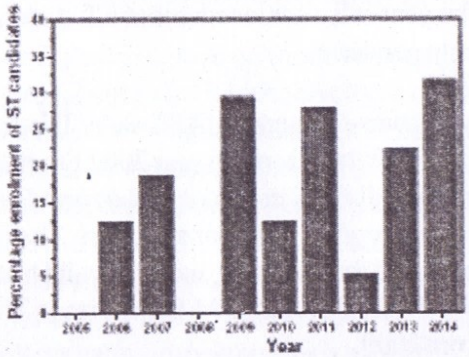
2005 to 2014.Data has also collected from regional centre of IGNOU where M.Ed. course has been started from 2009.

Collected data has been analyzed quantitatively, findings are noted down, necessary suggestions are given and conclusions are drawn regarding the status of ST students at M.Ed. level in the field of higher education in Tripura.

Data analysis

Year wise Enrolment of total and ST candidates at M. Ed. level

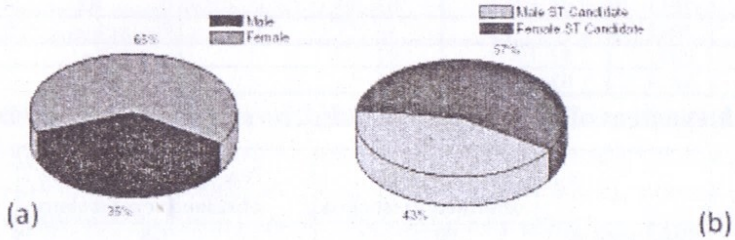
Sl. No	Year	Total enrolled Male	Candidates Female	Total	No. of ST. enrolled Male	candidates Female	Total
1.	2005	05	14	19	—	—	—
2.	2006	05	11	16	—	02	02
3.	2007	03	13	16	01	02	03
4.	2008	05	11	16	—	—	—
5.	2009	03	14	17	03	02	05
6.	2010	08	08	16	02	—	02
7.	2011	06	12	18	—	05	05
8.	2012	07	12	19	01	—	01
9.	2013	07	11	18	02	02	04
10.	2014	11	08	19	03	03	06



Year vs. percentage of enrolment of ST candidate's graph

From the bar graph it is seen that the enrolment of ST candidates was poor from 2005 to 2008. The scenario has been changing from 2009 with almost an increasing tendency of enrolment except 2012.

Total number of seats allotted in M.Ed. level from 2005 to 2014 =200 (20 for each year) As per norm total number of seats reserved for ST candidates=62 From IASE During last ten years that is from 2005 to 2014, Total number of candidates enrolled in M.Ed. course= 174
Male candidate=60, Female candidate=114
Total number of ST candidates enrolled in M.Ed. course=28
Male candidate=12 Female candidate=16



Percentage of male and female enrolment for total (a) and ST candidates (b) From the pie graphs it is seen that during last ten years the total enrolment of male candidate is 65% and the total enrolment of female candidate is 35%. It is also seen that enrolment of ST male candidate is 43% and the enrolment of ST female candidate is 57%.

Year wise Achievement of ST students at M.Ed. level

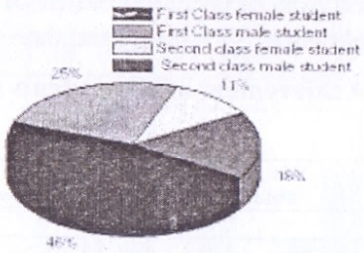
Sl.No.	Year	No. of ST Students	No. of students obtained first class	No. of students obtained second class
1.	2005	—	—	—
2.	2006	02	01	01
3.	2007	03	03	—
4.	2008	—	—	—
5.	2009	05	04	01
6.	2010	02	01	01
7.	2011	05	03	02
8.	2012	01	01	—
9.	2013	04	03	01
10.	2014	06	04	02

Year wise Achievement of ST girl's students at M.Ed. level

Sl. No.	Year	No. of ST girl student	No. of ST girl student obtained first class	No. of ST girl student obtained second class
1.	2005	—	—	—
2.	2006	02	01	01
3.	2007	02	02	—
4.	2008	—	—	—
5.	2009	02	02	—
6.	2010	—	—	—
7.	2011	05	03	02
8.	2012	—	—	—
9.	2013	02	02	—
10.	2014	03	03	—

Achievement of ST students at M.Ed. level during last ten years

	No. of students obtained First class	No. of students obtained second class
Total student	20	08
Female student	13	03
Male student	07	05



Percentage of Achievement of ST students at M.Ed. level

- If we analyze the final results of ST students at M.Ed. level we see that they are doing better day by day. During last ten years the academic achievement of ST female students are comparatively better than the ST male students.
- It is observed from the pie graph that among total ST student 46% first class are secured by the female student whereas 25% first class are secured by the male student.
- Among female ST students 81% has obtained first class and only 19% has obtained second class.

- Among male ST students 59% has obtained first class and 41% has obtained second class.

Enrolment of total and ST candidates in M.Ed. course under IGNOU in Tripura

Sl.No.	Year	Total candidates Enrolled	ST candidates enrolled	
			Male	Female
1.	2009	25	01	---
2.	2010	18	---	---
3.	2011	06	---	---
4.	2012	14	01	01
5.	2013	12	---	01
6.	2014	12	01	01
7.	2015	20	---	01

The enrolment of ST candidates in M.Ed. course under IGNOU is very poor. From 2009 to 2015 the enrolment of ST candidate is only 7% of the total candidate. The course fee of M.Ed. course is comparatively higher in IGNOU. The medium of instruction is Hindi or English. These may be the cause of poor enrolment.

Findings

1 .The enrolment of ST students in M.Ed. course is not satisfactory.
2. The scenario of enrolment of ST student is very poor in 2005, 2008 and even in 2012.
3. In 2014 all the reserved seats are fulfilled by ST candidate which is a good sign.
4. During the last ten years the enrolment of female ST candidates is comparatively higher than the male ST candidates.
5. The enrolment of ST male candidates is higher than the total male candidates.
6. The achievement of ST students in M.Ed. course is quite satisfactory.
7. During last ten years almost 71% of total ST students have acquired first class and 29% has secured second class.
8. The achievement of ST girl's student is comparatively better than the ST boy's student.
9. During the last ten years almost 81% of total ST girl student has acquired first class whereas 58% of ST boys student has acquired first class.
10. The enrolment of ST candidates in M. Ed. Course conducted by IGNOU is very poor.

11. The enrolment of ST candidates in IGNOU, Agartala from 2009 to 2015 at M.Ed. level is only 7% of the total enrolment .

Suggestions :

In order to enhance the participation of Tribal student in M.Ed. course the following suggestions are given here.

1. It requires a proper coordination between planners, administrators, student and teacher.
2. The poor economic condition is a big hurdle in completion of the education of tribal student. So proper stipend, various grants and other financial support should be provided to them to complete their higher education.
3. The high level of parental illiteracy among tribal families also constraints the higher education of tribal children. It is the duty of different social organization, NGOs, Panchayat etc. to motivate the parents towards the fruitfulness of M.Ed. course in the field of higher education.
4. Social discrimination is another important factor of backwardness of tribal people in higher education. It is the moral duty of college and university teachers to maintain the democracy in classroom so that tribal students do not face any social discrimination in various courses like M.Ed.in higher education.
5. Research is directly related with M.Ed. course as the students have to submit a dissertation in their examination. Proper guidance and encouragement should be given by the institution and society so that they are able to conduct various research work related to their culture, language, habit, education etc.
6. Importance of M.Ed. course and the related job opportunities should be clarified to the tribal people so that they get interest of securing M.Ed. degree.
7. Freedom should be given to the tribal student to retain identity and cultural tradition without affecting their educational pursuits.
8. It is necessary to create congenial and friendly environment in the classroom. As a result tribal students will not hesitate to express their opinion and share their experiences.

Conclusions :

Education is a key indicator of socioeconomic development. It also increases the knowledge and vision of a person. Equally, it is considered as an essential element in bringing change in social, political, economic fields in a society. The main problem of our education system is that we cannot project a vision of future to the majority of our students. The lack of goal though is equally true for all categories of students are more relevant to the tribal students. Normal development process has by passed the tribal communities. Hence the government has been implementing special schemes for their upliftment. As a result the participation of ST students in the field of higher education will be gradually increasing which will expose themselves to an environment of huge opportunities and channelize their energies in a constructive manner for the upliftment of Tripura.

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Dictates of Conscience and Precision: Do they shed light on the Tribal Ethnicity ? – A Query

Poonam Mukherjee

The brand-name of the 21st century can be settled as "competition", its product as "glamour-rimmed achievements." This trait, called competitiveness, is viewed as an innate biological trait which coexists along with the urge for survival. Most plants compete for higher spots on trees to receive more sunlight. The study of the relationship of conscience to precision of tribal ethnic group is the sphere of present study. Here an attempt is made to clarify two issues: a) is conscience an attribute of tribal people with which they are born, or is it an the result of learning and encountering life's experiences in the environment in which they expand and thrive? (b) Is conscience a result of the way our mind, feelings, and will operate, or is it an independent characteristic? General observations, research evidences and adopted practice modes – all point toward the prerequisite of at least handful of behavioral features as background constituent factors of such achievements. Self-oriented subjective factors can be well convinced as "must" conditions, yet the learning aspects are not doubt equally important. Traits are innate and universal, but question remains as to whether culture specific conditions be traced behind such attempts of being the "high fliers". The resent discussion is a probing into: Is "conscience" as confide to "precision", the thread of tribal culture behind the attempts of success stories? The discussion needs conceptual launching of these three facets of conscience, culture and precision.

The dictates of consciene

"Empathy is more powerful than hate and our lives should be dictated to making it go viral." Zak Ibrahim.

Conscience is a faculty of moral reasoning. In every community, the majority of people believe in some kind of value system and this system engraves the dicates of conscience, the inner sense of what is right or wrong in one's conduct or motives, impelling one toward right action somewhere inside our existence. The dictates of conscience, we have to adopt the moral principles that control or inhibit the actions or thoughts of an individual or nation.

Emphasing on the views of different psychologists, Lawrence Kohlberg considered conscience to be an important psychological stage in the proper moral development of humans, associated with the capacity to rationally weigh principles of responsibility, being best encouraged in the very young by linkage with humorous and later in adolescents by debates about individually pertinent moral dilemmas.

In psychoanalytical approach, Sigmund Freud regarded conscience as originating psychologically from the growth of civilisation, which periodically frustrated the external expression of aggression: this destructive impulse being forced to seek an alternative, healthy outlet, directed its energy as a superego against the person's own "ego" or selfishness (often taking its cue in this regard from parents during childhood). According to Freud (1924a, 1924b), super-ego focuses on the moral feelings of anxiety, shame, guilt, generally ignoring cognitive and behavioral aspects.

Social learning and behaviorist approaches likewise posit environmental pressures in the form of models, reinforcement and punishments, as elements that govern the acquisition of conscience. This places great emphasis on behavior, its consequences (direct or vicarious) and its stimulus conditions, to the relative exclusion of thinking and feeling (Bandura, 1977)

Cognitive developmental theory argues that the child essentially creates his/her own with relationships and role-taking opportunities. This theory is concerned mainly with moral reasoning, to the relative neglect of feeling and action (Kohlberg, 1969).

The development conscience shows "differences" in its pattern due to differences in individual characterisitcs, gender, cultural frames of exposures, etc. Individual differences in this context have been conceptualized in terms of severity of conscience (Freud), reinforcement and punishment (Bandura), degree of internalization (Hoffman) and stage of attainment (Kohlberg). Cultural differences in the statute of morality are so large and pervasive that cross-cultural psychologists debate whether they are differences of degree or of kind and since each culture in unique with its own meanings and moral systems that comparison here seems impossible.

Hence conscience seems to be one of the "must" behavioral element that is conceived either having a genetic root or else as learning or experiential product where cultura specific contribution through authority agents seem relevant.

Tribal cultural of Tripura

Tripura is a state in North Eas India. In the 2001 census of India, Bengalis represented almost 70% of Tripura's population and the tribal population comprised 30% of Tripura's population. The tribal population comprises several different tribes and ethnic groups with diverse languages and cultures. The largest tribal group was the Kokborok-speaking tribe of the Tripuri who had a population of 543,848 in 2001 census, representing 16.99% of the state population and 54.7% of the scheduled tribe populatin. Kokborok is a prominent language among the tribes Tripura has several diverse ethno-linguistic groups, which has given rise to a composite culture.

The people of Tripura are mostly tribal. The tribes of Tripura are of Tibeto-Burmese origin. The Tripurries, the largest tribe live in the west while sizeable numbers of Reangs and Jamatias live in the north and south respectively.

According to the 201 census, majority of the Tripuri people are considered to adhere to Hinduism which is heavily influenced by the religious doctrine of the neighboring Bengali people. There are also signinficant number of Christians among Tripuri's who are mostly Baptists under the Tripura Baptist Christian Union (TBCU) and also Catholics under the Roman Catholic Diocese of Agartala.

The Triupuri people have a rich historical, social and cultural herigate which is totally distinct from that of the mainland Indians, their distinctive culture as reflected in their dance, music, festivals, management of community affairs, dress and food habit has a strong base.

As such, it includes codes of manner, dress, language, religion, rituals, norms of behavior such as law and morality and systems of belief as well as the art. Tribal culture thus includes art, science and moral system. Tribal culture comprises as amalgam of shared values, meaning and interpretation of behaviour.

Tribal cultures also shows collectivistic approach in rearing up children and budding values, beliefs and attitudes in them and close family bonding. Kin relationships are of high values there.

Triandis et al suggested that in collectivistic cultures, more emphasis is placed on in-group fate, in-group achievement, family integrity, obedience and security, while in individualistic cultures, emphasis is placed on personal fate, personal achievement, pleasure and competition.

Thus, tribal culture-specific behavioral contents lay emphasis on moral aspects of one's character orientation. This principled disciplined cognitive frame is likely to obtain precision in life which leads one to success, glory and expected positive well-being (happiness).

Perfectionism

Perfectionism has been conceptualized both as a stable personality trait, where individuals habitually engage in the same patterns of behavior and a thinking style, or the ways in which individuals think about those behaviors.

Perfectionism, an area of growing interest in the psychological literature, has been researched extensively in the last two decades (Blatt, 1995). Generally defined as, a striving to achieve excessively high standards while adopting stringent self-evaluation (Frost, Marten, Lahart and Rosenblate, 1990).

Hewitt and Flett viewed perfectionism as a multidimensional construct with three elements: slef-oriented perfectionism, other-oriented perfectionism, and socially-prescribed perfectionism. First, self-oriented perfectionism is an intrapersonal dimension that involves requiring perfection of oneself, constantly striving to achieve unrealistically high

standards, and critically evaluating one's own performance. Second, other-oriented perfectionism is an interpersonal dimension that involves unrealistic expectations and harsh evaluation of others. Third, socially-prescribed perfectionism is also an interpersonal dimension. However, socially prescribed perfectionism involves the perception that perfectionist standards are held by important persons in one's life, and that these important others expect perfection and will evaluate performance critically. Thus, those with a perfectionist personality style can demand perfection in themselves, in others, or they can believe others will accept only perfection.

Hamachek (1978) distinguished between "normal" and "neurotic" perfectionism. He views that normal perfectionism is the result of "positive modeling" (as when one emulates parental strivings) or "negative modeling" (as when one reacts against parental disorganization or underachievement). He described healthy perfectionists as high achievers with realistic self-expectations, whereas unhealthy or neurotic perfectionsts strive for excellence to an unhealthy extreme and rerely, if ever, feel satisfied with their accomplishements.

Perfectionism, on the whole, is a common character trtait, particularly in people in environments where there is fierce competition or a strong emphasis on status and axchievement. It is also common in people who come from families where the parents are authoritarian and love is conditional. In today's tribal culture, the common behaviour arrow-heads are towards chasing success and be achievers.

The Parley

In the expansion process (development), genetic endowment are needed to be recognized, unwrapped, brushed, trained or altered, if required. Certain traits, like impulses need to be guided and moulded, certain others like aggression need to be corrected, sublimated, discarded or to be kept in leash, a few more to be learned from given society and culture, to be equipped in life and proceed in developmental pathways. The system of self is immature at the outset in terms of physical conditions, intellectual contents and emotional understanding. The system requires help and assistance from elders-the basic care givers.

Commonly in social framers, the parents stup into this role. Being more matured, more equipped in terms of knowledge, strength and control concepts, the roles are being place in the higher pedestal of a power hierarchy. This is desired beacuse they would be the guides, the steerers, the protectors, and emotional holders for young ones.

Looking at the previous reorts, Tripura ranks first in suicide cases while Meghalaya comes third among the states of the Northeast with a smaller population. The 2011 statistics from the National Crime Records Bureau (NCRB) reveal that 1,35,585 people died of suicide in India, with Tripura toppint the list with 703 reported cases, followed by Sikkim, (184), Meghalaya (156), Arunachal Pradesh (134), Mizoram (90), Nagaland (33) and Manipur (33) Though no such data has been found, but a literature review shows that non-tribals as compared to tribals of tripura are more likely to commit suicide. A reason behind suh scenario seems to be too much perfectionism, as stated before that if too much of perfectionism is preached, its general bearing slips to negativity at any moment, specially as conforming to authoritative reigns, its effect is bound to be negative for any child. Tribals on the other hand, possess low expection, low level of educational aspiration, less perfectionism, keeping themselves strees free, which might be one of the reason behind low psychiatric illness (such as depression, anxiety) among tribal's of Tripura.

In line with the above report, in tribal children's behavior, moral concepts, moral values, moral practices should be welcomed. 'Superego' the term coined by Freud, nees to be strong to earn approval of authority, as because in an emotionally charged situation of earning approval and hence developing a stable identity for the self, "conscience" seems to be laid down, shown in fron pathway, that has its rigid boundary, that needs extreme caution to walk on, but if managed to move on it smoothly-the stamp of a "good one" is earned. Following rules and regulations, being disciplined, children face a lot of positive consequences in life, leading one to a good time manager, a task-oriented one, a satisfied, happy being, earning a self-contented wrap on personality. On the other hand, excessive moral pressure has a

detrimental effect developing a sense of failure and personal inadequacy finally exterminating the mental frame.

Adherence to rules and morality, preservancen endeavor, attempts of success are all realted to precision. Success and achievements are definitely needed, but success really does not mean earning a high scale point in a comparative, competitive context. Being happy means having flexibility and definitely not rigidity. Individualistic freedom of mind and creative contents should be invigorated to bring out its imprints.

Motivation is the coin of the day, but non-materialistic philosophies need to be unfolded in the open, flexible child-self to offer them a better world to breathe in and stay. The glooms of being a failure or non-perfect needs to be eroded with realistic educative intervention, logical and emotional support of parental figures in the line.

Children need to be loved, not paincked and punished with whips of morality and preachings of perfectionism. Cuture needs to be heritage platter and reservoir of district ethnicity. Cultural bearings should provide lead and should not impede growth and individuality. Let culture be the connecting link of conscience and precision, but being a porous body, so that everybody can inhale health and exhale unhealthy, to flourish in life and be happy.

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Analysis of Achievement of Tribal Students' in Madhyamik Examination under Tripura Board of Secondary Education

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INTRODUCTION :

Tripura is a small hilly state with more than 37 lakhs people. Among them about 31.8 percent tribal people of 19 different tribes living in the state. Majority of tribals are residing in remote hilly areas and mainly depend on forest based livelihood.

In spite of various schemes run by the Government it is found from the data that a major percentage of the ST Students not passed and achieved in Madhyamik Examination as well as above 50 percentage dropped out at this level from the Educational arena.

Education is the key to individual as well as socio - political & cultural development. Proper education creates social peace and prosperity. Tripura is one of the seven sister's state in North Eastern India. According to the 2011 census, in India Scheduled Tribes (ST) are 8.5 percentage of the total population and in Tripura Scheduled Tribes constitutes 31.8 percentage of the total population of the state. State literacy rate in 2001 was 73.2 percentages and tribal literacy rate was 56.5 percentages with a gap of 16.7. State literacy rate of 2011 is 87.75 percentages but tribal literacy rate is 79.1 percentages with a gap of 8.6 percentages. In spite of literacy rate improving amongst scheduled tribes but it has been observed that the pass percentage of ST students in Madhyamik Examination in Tripura Board is lower than the Scheduled Castes (SC) & others student of Tripura. (See Table.1,2 and 3): The percentage of the tribal student having the accessibility to

education is very low as reflected by the Gross Enrolment Ratio (GER). This reflects inequality persisting among tribal students within society.

Aims and Objectives:

1. To find out the enrolment status of tribal students' in Madhyamik Examination under TBSE
2. To find out the Pass Percentage of tribal students' in Madhyamik Examination under TBSE
3. To analyze the factors influencing of Pass Percentage of tribal students' in Madhyamik Examination under TBSE
4. To examine the actual situation which lagging behind tribal students' from others to access the education in class room
5. The researchers endeavour to find out the actual reasons and find out solution to the problems faced by the tribal students' in Tripura.
6. The researchers also would like to highlight the barriers and suggest remedies for the improvement of the performance of tribal students' in Madhyamik Examination.

Delimitation of the study: The present study incorporates achievment of tribal students in Madhyamik exam. during last five years under TBSE.

METHODOLOGY : Primary and secondary data were collected from TBSE office, Birchandra State library, TRIBAL RESEARCH AND CULTURAL INSTITUTE, GOVT. OF TRIPURA, TUI Journal, census data 2011, and internet. After that both quantitative and qualitative study are used to analyze the data.

RESULT AND DISCUSSION :

Table :1

Overall Result of Madhyamik Examination and TTADC under Tripura board of Secondary Education

Year	Eligible regularc candidate appeared	Pass percentage	TTADC result candidates	Pass percentage
2011	29708	62.07	5606	36.56
2012	31601	63.83	6615	41.24
2013	31754	66.39	7194	43.46
2014	32767	68.78	7105	45.96
2015	35601	66.41	8002	43.75

Table : 2

Result of ST and SC students in Madhyamik Examination under Tripura Board of Secondary Education (TBSE)

Scheduled Tribes (ST) Students'	Year	Eligible regular ST candidates appeared in Board Exam.	Pass Percentage
	2011	6988	38.52
	2012	7978	43.70
	2013	8255	43.67
	2014	8827	47.29
	2015	8379	46.75

Scheduled Castes(SC) Students'	Year	Eligible regular SC appeared	candidates	Pass Percentage
	2011	5982		64.10
	2012	6242		67.46
	2013	6122		71.47
	2014	6307		75.30
	2015	6364		72.69

From the Table 1: the result reveals that pass percentage of overall category student in madhyamik exam. Under TBSE during last five years ranging from 62 to 68 percentage and TTADC result ranges from 36 to 46 percentages.

From the Table 2: the result shows that the pass percentage of Tribal students in Madhyamik exam. under TBSE are ranging from 38 to 47 percentage only compared to 70 percentage from SC and others student.

It has been observed that the Central Government and State Government have been giving more emphasis on the spread and quality improvement of education. Enrolment of ST students has been increasing every year in Board Exam.

In spite of various schemes run by the Government it is found from the data that below 50 percentage of the ST Students passed in Madhyamik Examination as well as 50 percentage dropped out at this level from the Educational arena.

The millennium development goals cannot be met without getting tribal students' totally educated. This paper attempts to examine and understand the low pass percentage in Board result of Madhyamik Examination by tribal students' in Tripura.

Table : 3

Year	No. of candidates passed in Madhyamik Examination	No. of schools
2014	Nil	15
2015	Nil	12

From the table: 3 it is reveals that number of school where no candidate passed in Board Examination in 2014 was 15 and in 2015 it is 12 (twelve) and those 12 schools belongs to T.T.A.D.C. area.

T.T.A.D.C. result: 2014 '! 45.96 percentage

2015 '! 43.75 percentage

Mostly ST populated District result in 2015.

Dhalai '! 48.88 percentage and Khowai '! 58.5 percentage

Compare to South/West District '! 78.92 percentages.

Major Findings:

From the analysis of various aspects some important findings has been identified. The following finding has been occurred from the analysis of the primary and secondary data.

In spite of all constitutional facilities, the pass percentage of ST students in Board Exam during the last five years not much improves. Tribal students are facing some problems which have great impact on secondary education as well as board result. Tribal students facing several barriers namely physical barriers, economical barriers, languages barriers, caste, creed and colour barriers, psychological barriers, political barriers etc.

- The enrolment of tribal students in Board Exam under TBSE is increasing.
- The school has poor physical infrastructural facilities like poor library, building, inadequate teachers, lack of adequate classroom etc.
- It is a fact that they are lagging behind in comparison to SC & General students. The Pass Percentage of tribal students in Madhyamik Exam under TBSE is much less than the non-tribal students.

- Govt. should provide adequate grants for education of tribal students.
- Classroom lectures should be provided in Tribal language.
- The attitude of tribal parents towards education should be improved through proper counseling and guidance.
- The finding also revealed that absence of commitment for teaching.
- Both tribal and non tribal teachers should be build up and maintain close relationship for the development of tribal students.

Summary and conclusion:

From the above study it is concluded that –

- There is a substantial increase in the enrolment of tribal student's during the last five years. But the problem is that pass percentage of the students is not so good.
- All the stakeholder related to secondary level education should come forward in for setting up of more Educational Institution, Providing educational facilities, expanding transport facilities, special incentives to poor students through scholarships, free textbook, pen, copy etc.
- Course curriculum must be modified for tribal students.
- One major problem facing by tribal students is communication problem basically in rural areas where class room instruction run by non tribal teachers'. The majority of the students speak in kok- borok language. But it is a matter of great concern that kok-borok language has no script of its own and it is written in either Bengali or in Roman script.
- The poor academic achievement of tribal students is due to low need achievement and high feeling of insecurity.
- Introduce distance education in Madhyamik level for ST's.
- Recruit counselor who is well equipped for guiding tribal students.

Suggestions:

- For the promotion of the educational needs of the tribal students' and for inclusive growth a fresh thinking and renewed efforts in new direction is required.
- Organizing workshop in school & TTADC area is essential.
- A joint venture between the school and TBSE can be rendered to achieve the better performance.

- A dynamic and Pro-active approach is highly needed. Non-governmental organization (NGO) should come forward for educating tribal students.
- Department should prepare a teacher training modules for better access of education by this section who were dropped out like NIOS.
- Only education department cannot take the whole responsibility other line departments have to come.

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EDUCATION OF TRIBAL PEOPLE IN TRIPURA : A CRITICAL ANALYSIS

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Keywords : Education, Scheduled Tribes, LIteracy

Introduction :

India is a home to a large variety of indigenous people.The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India.With a population of more than 10.2 crores,India has the single largest tribal population in the world.This constitutes 8.6 per cent of the total population of the country (*Census of India,2011*).Education is one of the primary agents of transformation towards development.Education is in fact,an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life.It is an activity, or increase the potential for future living.It is the single most important means by which individuals and society can improve personal endowments,build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being.Professor Amartya Sen recently emphasized education as an important parameter for any inclusive growth in an economy.So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes.Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life.Literacy and educational attainment are powerful indicators of social and economic

development among the backward groups in India.Currently,the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education.This disparity is even more marked among Scheduled Tribe women,who have the lowest literacy rates in the country (Maharatna,2005).The male-female gap in literacy and educational attainment among the scheduled tribes is significant.Education, especially in its elementary form,is considered of utmost importance to the tribes because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms.Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes,they are still far behind in almost all the standard parameters of development.They are not able to participate in the process of development,as they are not aware of most of the programs and policies made for their upliftment.This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people,Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential.It is well known that the educational background of tribes is very discouraging as compard to the rest of the population.So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes.In this context,the objective of this paper is to analyze the trend of literacy rate of tribal education in India.

OBJECTIVES OF THE STUDY :

1.To study the entry level status of Schedule Tribe(S.T.)children of primary stage in the state of Tripura.

2.To study the middle level status of Schedule Tribe(S.T.)children of upper primary stage in the state of Tripura.

3.To study the Metric/Secondary level status of Schedule Tribe (S.T)children in the state of Tripura.

4.To study the H.S.(+2)level status of Schedule Tribe(S.T.)children in the state of Tripura.

DELIMITATION OF THE STUDY :

In our study we have considered only school education level of S.T.children of Tripura from census data-2011 of Tripura.

METHODOLOGY OF THE STUDY :

Population :-Total number of enrolled S.T.students of Tripura as per the Census-2011 of Tripura data.

SAMPLING METHOD :-

Purposive sample : All enrolled S.T. students of age groups of 7 years,12 years,17years and 19 years of Tripura.For our data analysis we have used different tables and diagram.

TRIPURA TOTAL S.T.POPULATION (AGE GROPUP-07) :-

TOTAL POPULATION	MALE	FEMALE
25241 (100%)	12989 (51.45%)	12252 (48.55%)
LITERATE 6056 (24%)	3014 (49.77%)	3042 (50.23%)
LITERATE 19185 (76%)	9975 52%)	9210 (48%)

sources :- Census of India 2011

In this table, total S.T.populations at the age group seven are 25241.Among them 51.45% are male and 48.55% are female.Total illeterate in this age group is 24% and male and female illiteracy rate is 49.77% and 50.23%.Here researcher found that total illiteracy rate is high but male & female illiteracy has not much differences.

TRIPURA TOTAL S.T. RURAL POPULATION (AGE GROPUP-07) :-

TOTAL POPULATION	MALE	FEMALE
24391 (100%)	12573 (51.55%)	11818 (48.45%)
LITERATE 5916 (24.25%)	2942 (49.73%)	2974 (50.27%)
LITERATE 18475 (75.75%)	9631 (52.12%)	8844 (47.88%)

sources :- Census of India 2011

In the above table Total rural S.T population at the age group of 7 is 24391.Among them 51.55% is male and 48.45% is female.Total illiterate people in this age group that is entry level of primary education is 24.25%

and male and female illiteracy rate is 49.73% and 50.27%.Here researcher found same scenario like total population of this same age group.Here also illiteracy rate is too high but male female ratio is little bit similar.

TRIPURA TOTAL S.T. URBAN POPULATION (AGE GROPUP-07) :-

TOTAL POPULATION	MALE	FEMALE
850 (100%)	416 (48.94%)	434 (51.06%)
LITERATE 140 (16.48%)	72 (51.43%)	68 (48.57%)
LITERATE 710 (83.52%)	344 (48.45%)	366 (51.55%)

sources :- Census of India 2011

In the above table Total S.T population at the entry level of primary education in urban areas are 850 among them total male population is 48.94% and female is 51.06%.Here total illiterate percentage is 16.48% and male and female illiteracy are 51.43% and 48.57%.here researcher found that total illiteracy rate in urban areas are less than total illiteracy rate in rural areas.

From the above 3 table it can be concluded that the educational status of S.T. children in the age group of seven(07) is not up to the satisfactory level.Because it can be seen that almost 1/4 of total population of this age group are out of main stream of educaton.

TRIPURA TOTAL S.T. POPULATION (AGE GROPUP-12) :-

TOTAL POPULATION	MALE	FEMALE
29034 (100%)	14851 (51.15%)	14183 (48.85%)
LITERATE 1532 (5.2%)	574 (37.47%)	958 (62.53%)
LITERATE 27502 (94.8%)	14277 (51.91%)	13225 (48.09%)

sources :- Census of India 2011

In this table,total S.T.population at the age group of 12 is 29034.Among them 51.15% are male and 48.85% are female.Total illiterate in this age group is 5.2% and male and female illiteracy rate is

37% and 62.53%.Here researcher found that total female illiteracy rate is high.So, in the completion of primary level S.T female participant has decreased.

TRIPURA TOTAL S.T. RURAL POPULATION (AGE GROPUP-12) :-

TOTAL POPULATION	MALE	FEMALE
27945 (100%)	14339 (51.32%)	13606 (48.68%)
LITERATE		
1514 (5.42%)	569 (37.58%)	945 (62.42%)
LITERATE		
26431 (94.58%)	13770 (52.10%)	12661 (47.90%)

sources :- Census of India 2011

In this above table Total rural S.T population at the age group of 12 is 27945.Among them 51.32% is male and 48.68% is female.Total illiteracy rate in this age group 5.42% and male and female illiteracy rate is 37.58% and 62.42%.Here researcher found that female illiteracy rate is high.That is in the rural areas also female illiteracy rate has increased.

TRIPURA TOTAL S.T. URBAN POPULATION (AGE GROPUP-12) :-

TOTAL POPULATION	MALE	FEMALE
1089 (100%)	512 (47.00%)	577 (53.00%)
LITERATE		
18 (1.65%)	05 (27.78%)	13 (72.22%)
LITERATE		
1071 (98.35%)	507 (47.34%)	564 (52.66%)

sources :- Census of India 2011

In the above table Total urban S.T population at the age group of 12 is 1089. Among them 47% is male and 53% is female.Total illiteracy rate in this age group 5.42% and male and female illiteracy rate is 27.78% and 72.22%.Here researcher found that female illiteracy rate is high. That is in the urban areas also female illiteracy rate has increased like rural areas.

From the above 3 table it can be concluded that the educational status of S.T. children in female category in the age group of twelve (12) i.e.in the middle level of education is not up to the satisfactory level. The trend of exclusion from the mainstream of education of the female is very much significant.

TRIPURA TOTAL S.T. POPULATION (AGE GROPUP-17) :-

TOTAL POPULATION	MALE	FEMALE
22688 (100%)	12002 (52.90%)	10686 (47.10%)
ILLITERATE		
1751 (7.72%)	571 (32.60%)	1180 (67.40%)
LITERATE		
20937 (92.28%)	11431 (54.60%)	9506 (45.40%)

sources :- Census of India 2011

In this table, total S.T. population at the age group of 17 is 22688. Among them 52.90% are male and 47.10% are female.Total illiterate in this age group is 7.72% and female illiteracy 67.40% which is very much high. So, in the secondary level the women participation in education is also significantly decreasing like upper primary level.

TRIPURA TOTAL S.T. RURAL POPULATION (AGE GROPUP-17) :-

TOTAL POPULATION	MALE	FEMALE
21553 (100%)	11420 (53.00%)	10133 (47.00%)
LITERATE		
1715 (7.96%)	562 (32.76%)	1153 (67.24%)
LITERATE		
19838 (92.04%)	10858 (54.73%)	8980 (45.27%)

sources :- Census of India 2011

In the above table Total rural S.T population at the age group of 17 is 21553.Among them 53.00% is male and 47.00% is female.The scenario of the rural population is also same as like as the total population of the age group of 17.Here also female illiteracy rate is very much high.

TRIPURA TOTAL S.T. URBAN POPULATION (AGE GROPUP-17) :-

TOTAL POPULATION	MALE	FEMALE
1135 (100%)	582 (51.28%)	553 (48.72%)
ILLITERATE		
36 (3.17%)	09 (25%)	27 (75%)
LITERATE		
1099 (96.83%)	573 (52.14%)	526 (47.86%)

sources :- Census of India 2011

In the above table total urban S.T population at the age group of 17 is 1135.Among them 53.00% is male and 47.00% is female. Here also children are deprived from education.

From the above 3 table it can be concluded that the educational status of S.T. children in the age group of twelve(17) i.e.in the secondary level of education is not up to the satisfactory level.Because female are very significantly out of mainstream of education.

TRIPURA TOTAL S.T. POPULATION (AGE GROPUP-19) :-

TOTAL POPULATION	MALE	FEMALE
22905 (100%)	10371 (45.28%)	12534 (54.72%)
ILLITERATE		
2361 (10.30%)	572 (24.23%)	1789 (75.77%)
LITERATE		
20544 (89.70%)	9799 (47.70%)	10745 (52.30%)

sources :- Census of India 2011

In this table, total S.T.population at the age group of 19 is 22905.Among them45.28% are male and 54.72% are female.Total illiterate in this age group is 10.30% and female illiteracy 67.40% which is very much high.So, in the secondary level the women participation in education is also significantly decreasing like upper primary level.It also can be said that at this level the illiteracy rate also increasing.

TRIPURA TOTAL RURAL S.T. POPULATION (AGE GROPUP-19) :-

TOTAL POPULATION	MALE	FEMALE
21856 (100%)	9877 (45.20%)	11979 (54.80%)
ILLITERATE		
2319 (10.61%)	561 (24.20%)	1758 (75.80%)
LITERATE		
19537 (89.39%)	9316 (47.68%)	10221 (52.32%)

sources :- Census of India 2011

In this above table Total RURAL S.T population at the age group of 19 is 21856.Among them 45.20% is male and 54.80% is female.The scenario of the rural population is also same as like as the total population of the age group of 17.Here also female illiteracy rate is very much high and rate of illiteracy are also in increasing.

TRIPURA TOTAL URBAN S.T. POPULATION (AGE GROPUP-19) :-

TOTAL POPULATION	MALE	FEMALE
1049 (100%)	494 (47.10%)	555 (52.90%)
ILLITERATE		
42 (4 %)	11 (26.20%)	31 (73.80%)
LITERATE		
1007 (96 %)	483 (48%)	524 (52%)

sources :- Census of India 2011

In this above table total urban S.T population at the age group of 19 is 1049. Among them 47.10% is male and 52.90% is female.Here also female children are deprived from education but in case urban area the rate of illiteracy is in decreasing manner in comparison total and rural population of the same age group.

Suggestions : Some suggestions for improvement of tribal education are as follows-

a)Literacy campaign - Proper awareness campaign should be organized to create the awareness about the importance of

education.Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.

b)Attitude of the tribal parents-The attitude of the tribal parents toward education should be improved through proper counseling and guidance.

c) Relevant study materials in local languages-All study materials should be supplied in local languages of tribes.

d) Appoinment of Local teachers and female teachers-It is suggested to appoint more tribal teachers and female teachers in the tribal areas.The ecolofical,cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.

e)Stipends and various scholarships-Since higher education among the tribes is less,special ST scholarships should be provided to the tribal students perusing higher education,particularly in medical, engineering, and other vocational streams.

f)Residential schools - More residential schools should be established in each states and districts and extended up to PG level in tribal areas.

g) Social security-Social security of students,especially of adolescent girls is of great concern in residential schools.

h) Proper Monitoring-Higher level officials should check the functioning of schools frequently relating to the teaching methods,working hours,and attendance registers.

Conclusion:-Although,various schemes and programmes has been started by the state government and the Ministry of Tribal Affairs to promote universal primary education among tribal such as scheme for establishment of Ashram schools in tribal sub-plan ares,scheme for establishment of boys hostels for Scheduled Tribes,scheme for construction of girls hostels for Scheduled Tribes, pre-matric scholarship,post-matric scholarship coaching for madhyamik drop out student, construction of residential school and merit award, but in reality very few of them have percolated down to the tribal and benefited them.Many of the programmes did not benefit the tribal community because the programmes were not contextualized and localized

considering regional,geographical and physical differences and barriers.Another reason for not reaching the benefits of the programs to the tribal was/is lack of political will, corruption, and lesser attention on development in tribal areas.

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